The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 20.—WHOLE NUMBER 1060.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "

Calendar for July.

13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. St. James, the Apostle.
27. Sixth Sunday after Trinity.

AUGUST.

3. Seventh Sunday after Trinity.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

Poetry.

Christ by the Well of Sychar.

BY REV. GEORGE W. BETHUNE, D.D.

"My meat is to do the will of Him that sent me."

Upon the well by Sychar's gate,
At burning noon the Saviour sat,
Athirst and hungry from the way
His feet had trod since early day.
The twelve had gone in search for food,
And left him in his solitude.

They come—and spread before him there
With faithful haste, the pilgrim fare,
And gently bid him "Master, eat!"
But God hath sent him better meat,
And there is on his lowly brow
Nor weariness nor faintness now.

For while they sought the market place
His words had won a soul to grace,
And when he set that sinner free
From bonds of guilt and infamy,
His heart grew strong with joy divine,
More than the strength of bread and wine.

So, Christian, when thy strength grows faint,
Amid the toils that throng the saint,
Ask God that thou may'st peace impart
Unto some other human heart;
And thou thy Master's joy shall share,
E'en while his cross thy shoulders bear.

Selected Matter.

From the Exeter Western Luminary.

The Diocesan Synod is the subject of discussion still; and the meeting which was held in this city on Saturday, for the purpose of protesting against it, compels us to return to its consideration. We trust that we shall do it—as the chairman of that meeting recommended—"with a deep sense of its importance, and with that charity towards others, and that respect for the conscientious opinions of others which we claim for ourselves, and which we are bound, on our own principles, to accord to those who differ from us;" we agree with Mr. Bere that "hard names are bad substitutes for strong arguments;" and we will speak with no discourtesy of men, of whom, although we differ from them, we are always ready to admit, that they are men of high honor and integrity, and that some of them at least—we hope many of them—are also men of earnest minds and deep religious feelings, sincerely attached to the Church of England, and anxious, *according to their own view of them*, to carry out her principles.

But then they are mistaken. They are mistaken even—although that is but a small matter—in the estimate which they have formed of their own charity and power of forbearance. When the chairman inculcated "respect for the religious opinions of others," they adopted and applauded the sentiment. When Mr. Lawrence Palk, for them and for himself, repudiated the assertion that they wished to *persecute*, they applauded *him* also to the echo. And yet, one short hour afterwards, when a gentleman of high respectability who had come into the meeting in ignorance of its exclusive character—supposing that the Chairman was in earnest when he called for a show of hands against the protest—presumed to signify his dissent, in a way which could give just offence to no one, he was fairly *hissed* out of the room. Is *this* "charity"—Is *this* "respect for the conscientious opinions of others?" Or is it *persecution*? We shall leave the reader's common sense to give the answer—remarking simply that this was no mob meeting: it was a meeting convened, as Mr. Yates was significantly reminded, by private circulars, sent out by a committee of gentlemen; and to which, we take for granted, none but gentlemen were invited.

They are mistaken, also, in imagining themselves to be *consistent*. When Mr. Commissioner Bere deprecated, with solemn earnestness, the use of hard names, and especially the use of the "terrible word" *Heretic*—pointing his own eloquence with a quotation from Archdeacon Hare—the applause was most enthusiastic. But when the same gentleman, almost in the same breath, declared that, in his judgment, the Bishop of Exeter had been "convicted of heresy," it was more enthusiastic still. Such are the differences between profession and practice.

So, again, with reference to the discussion of the question. They have no objection to a county meeting, where we know, from all experience, the proceedings would be carried on in pantomime, and where nothing like discussion would be tolerated. They have no objection to invite dissenters of all denominations, and men of no denomination, to vote upon a question which concerns the Church alone. They have no objection to send a copy of their protest to the metropolitan, from whom they look for an expression of sympathy; or to the Secretary of State, who will be sure to give them neither less nor more than a stereotyped acknowledgment of its receipt; but to the Bishop—though it is against his act they are protesting—it must not be presented, lest his Lordship should "turn it to account, and, in some measure, turn them over"—in other words, lest he should reply to them. We appreciate the candor which admits that their strength is in *exparte* statements; which shrinks from an encounter on the one hand, and puts down opposition by hissing on the other. It betokens no great confidence, however in the validity of their arguments, or in their own power to defend the position which they have assumed.

In truth, *they have no valid argument to urge*; and they stand at this moment—although we say it with regret—considering that they have among them individuals who fill the highest offices in connection with the magistracy of this county—in the position of men, who are endeavoring, by agitation and external pressure, to coerce their fellow subjects, and to prevent their exercising an undoubted legal right. We say advisedly—*an undoubted legal right*—for, if the opinion of the Attorney-General had left any doubt upon the subject—the admission made on Saturday by Mr. Bere—himself a legal authority—would have removed it. We shall refer to that admission presently; but we must remark, in passing, with all respect for Mr. Palk's opinion, that it does savor somewhat of *persecution*, to attempt to prevent the Bishop from acting within the scope of his authority, or to stand between the clergy and the exercise of any franchise which the laws and constitution give to them.

And how do they justify their interference? They say that it is "altogether unnecessary for any member of the Church of England to renew the affirmation of holding that Article of our Faith—One Baptism for the Remission of Sins—since we express our full and unshaken belief in the same whensoever we repeat the Nicene Creed." Now this is no valid objection: in the hands of laymen it is no objection at all. *They* are not called upon now to make a declaration of adherence to the Articles of the Creed; and the necessity, or otherwise, of such a declaration, may well be left to the minds and consciences of the Clergy, who are invited to concur in it.

But they say further, that they "do not consider that the decision of the Judicial Committee in any degree infringes or is calculated to infringe upon that Article;" and this, if it be true, disposes, to say the least of it, of one of their subsequent objections, in which they say that "the proposed deliberations would present an example of resistance to the solemn adjudications of the law." If the judgment have not impugned the Article, it follows, as a matter of course, that a declaration of adherence to the Article will be no resistance to the judgment.

It is, however, a blinking of the question to present it to the public, as though the declaration of adherence to the Creed were intended to stand alone. The declarations which the Bishop has announced his determination to propose are these three:

I. A declaration of adherence to the Article of the Nicene Creed "I acknowledge one Baptism for the remission of Sins," and especially to the doctrine of the Catholic Church, and the Articles and Formularies of our own Church, on the Spiritual Grace given to Infants in the Holy Sacrament of Baptism.

II. A declaration of Adherence generally to the doctrine and discipline of the Church of England, as now set forth in the Articles of Religion, and in the Book of Common Prayer; and of our firm belief that Secession from our Church, being a sound branch of the Catholic Church, to any other religious community, is an act of Schism; and, in particular, that Secession to the Church of Rome involves the abandonment of Truth for Error, and is perilous to Salvation.

III. A declaration against the recent schismatical assignment of a Bishopric of Plymouth by the Pope.

Now, are these declarations "unnecessary?" Has no "emergency" arisen to call for and justify them? You answer, "No," because, in the case of the Creed, it is repeated every Sunday; and you will probably return the same answer, in the case of the Articles and Formularies, because you will say, every Clergyman of the Church of England has already subscribed them, or professed to subscribe them, *ex animo*. But we have heard of Clergymen, who have claimed the right to subscribe the Articles *ex animo*, and to hold with them, at the same time, all Roman doctrine. We have heard of Clergymen who have solemnly subscribed a declaration of unfeigned assent and consent to everything contained in the Book of Common Prayer, and yet have afterwards declared that it contained "vestiges of Popery." We have heard of Clergymen who have given solemn pledges to use the services which the Church prescribes, and yet, for twenty years, aye, and for fifty years, have gone on mutilating and evading them. We have heard of Clegymen, who, whenever they have used the Baptismal service, have repeated over the baptized infant the emphatic declaration of the Church, "Seeing now, dearly beloved, that this child is regenerate,"—and yet, when they have been asked whether they were ready to adopt that statement, have written volumes to explain away its meaning, and have shown that they received it, not in its obvious and grammatical, but in a forced and non-natural sense. We have heard of an association to bring about an alteration of the Liturgy. We have seen that association at work; we have seen, not one, but many, of the Clergy of the Church—all men, be it remembered, who have solemnly professed their assent to the Articles and Formularies as they stand—identifying themselves with that movement; and we have seen them appeal to the Clergy generally for co-operation and support. In the face of these facts—in the face of the undoubted fact, that a systematic effort will be made to "revise" the Prayer Book, at no distant period—while some men who once ministered at the altars of the Church, but have now apostatized to Rome, are vehemently denouncing it as heretical—while others, who still minister at those altars, unmindful of the solemn engagements under which they are, do not hesitate to call it Popish—while all these things are happening among us and around us, and we know not how soon Jews, infidels and schismatics, may be invited to reform our services—we are deliberately told that it is "unnecessary," for those Clergy of the Church of England who continue faithful to their vows—who hold to the Prayer Book as it stands, and are prepared at all hazards to maintain it—who will resist all innovation, whether of Romish or dissenting origin—who regard all secession to the Church of Rome, "as the abandonment of truth for error, and perilous to salvation"—to come forward and say so. We do not concur in that opinion—we believe that if ever there was an "emergency," that "emergency" has now arisen. We believe that if ever a declaration was "necessary," that necessity has arisen now.

When some men are wavering, and others falling away—when Papists are insinuating that the judgment of the Privy Council has deprived the Church of England of her Catholicity—and Puritans are asserting that her Liturgy stamps her as Popish—we have a right to expect, and we believe that the right-thinking of the Laity will appreciate, an assurance from the great body of her Clergy, of firmness and fidelity.

We cannot pursue the subject farther at this moment, though we have a great deal more to say upon it. We must be content with the simple statement, that the Synod does, in no respect whatever, call in question the "Supremacy of the Queen." It is incumbent on those who say the contrary, to tell us how; and this they have never attempted. Supposing even that we grant Mr. Palk's proposition—though it is rather a broad one—that the "Queen's supremacy has no limit whatever—that she is supreme in things temporal, and supreme in matters of Faith"—even then we are at a loss to know how that supremacy has been invaded. Mr. Palk says, indeed, that if a Diocesan Synod were desirable, the Queen ought to have been petitioned to convene it; but Mr. Bere meets this at once, by the admission, that "it never was necessary that the consent of the Sovereign should be obtained" to the meeting of such a Synod; there is, therefore, no invasion of Her Majesty's Supremacy, in the fact, that the Bishop, of his own authority, has convened it. There is no encroachment, either on the rights of the Laity, in the manner in which it has been constituted, since the same learned gentleman assures us, that "the laity have no right to be present," for "a Diocesan Synod is a meeting of the Bishop and his Presbyters." As to the evils and mischiefs which are apprehended, we can only say with Mr. Yates, whose letter we publish elsewhere:

"Why so unfavorably prejudge the actions of the Bishop and Clergy to their great disadvantage? * * * Why not leave the arrangement of their assembling themselves together, and instead of anticipating a thousand imaginary evils, exercise that charity towards them which hopeth all things? The law is open, a hundred eyes are awake and fixed upon the Bishop, let us then wait, and hope that what we now fear may eventually turn out to us a great good, and, instead of employing ourselves in unbrotherly controversy, study, in all kindness and charity, "to maintain the unity of the spirit in the bond of peace."

From the Convention Journal of

North Carolina.—pp. 58—60.

Extracts from the Report of the Committee of Twelve, to whom was referred the Report of the Committee of Investigation.

The Committee to whom was referred the Report of the Committee of Investigation, appointed at the last Convention, with its accompanying documents, with authority to confer with the Bishop or any other person touching every matter referred to them, beg leave to report: That the Bishop appeared before them, and in explanation of the several charges which have been brought against him with respect to doctrine, made the following statement:

The Bishop said to the Committee, that it might be considered humiliating in him to offer to the Committee the statement he was now about to make, but a sense of duty, both to himself and to the Church, compelled him to do so. That it had been at one time a very favorite idea with him to bring about a union of the Roman, the Greek, the Anglican, and the American Churches; and that in his zeal for Catholic union, he had overlooked the difficulties in the way, which he was now satisfied were insuperable. That this tendency of his mind towards a union of the Churches had been greatly increased, and his ability to perceive the difficulties in the way had been diminished, by a high state of nervous excitement, arising either from bodily disease or constitutional infirmity. That in the pursuit of this favorite idea, he had been insensibly led into the adoption of opinions on matters of doctrine, and to a public teaching of them, of the impropriety of which he was now fully satisfied, and upon a review of those opinions, wonders that he should have ever entertained them. That this change in his views has been brought about in part by a return to a more healthy condition of mind and body, but mainly from having perceived the tendency of those doctrines to the Church of Rome, as sad experience has shown in the case of Archdeacon Manning and others. That among the effects of his desire to bring about this union of the Churches, he was induced to tolerate the Romish notion of the Invocation of Saints, as expressed in his letter to the Rev. C. F. McRae, which expressions he now retracts and would denounce as strongly as any one. That on the subject of Auricular Confession and Absolution, whatever extravagances of opinion or expression he may have heretofore indulged, he now holds that Confession to a Priest is not necessary to salvation; and that he does not believe in judicial absolution, or the power of the Priest to forgive sins. Nor does he hold that the absolution recognised by the Protestant Episcopal Church is merely declaratory, but that the Priest is therein an instrument through whom pardon is transmitted to the penitent, while its efficacy does not in any degree depend upon the volition or intention of the Priest. That absolution is not essentially necessary to the forgiveness of sins, but that it is important when practicable to obtain public absolution as contained in the ritual of our Church, which is the only absolution that he holds proper, except in those cases in which that is impracticable. That he had at one time, under the influences before mentioned, entertained doubts whether our branch of the Church was not in a state of schism. That he had never gone so far as to believe that it was, but merely entertained doubts. He was now satisfied beyond a doubt, that she was not in schism. That he had never held the doctrine of the real presence in the Holy Communion, as synonymous with transubstantiation, but on the contrary had always abhorred it. He admitted that on a review of some of his writings, he had become satisfied that he had exposed himself to misconstruction by the use of the term real presence, which was in the Romish Church synonymous with transubstantiation. But in the use of the term real presence, he had in his mind only the spiritual presence of Christ. That the term spiritual presence was the only one proper to be used, as the general expression real presence was, in the present state of the Chrristian world, liable to be misunderstood as asserting Christ's bodily presence in the Eucharist,—being used by the Romish Church to express its idea of transubstantiation. And that the spiritual presence of Christ in the Eucharist is all that our Church teaches, and would recommend the use of that expression instead of real presence.

The above is correct L. S. IVES.

With regard to the publication of the Tract called "The Voice of the Anglican Church," the Bishop says that he had nothing to do with its compilation; but learning while in New York that such a compilation had been made by two clergymen in whom he had entire confidence, he determined, without verifying the quotations, to have it published as an appendix to his volume of Sermons. But that when he had ascertained its true character, he immediately countermanded its publication, and only regrets ever having had anything to do with it.

With regard to the Order of the Holy Cross, the Bishop states—

That no such Order is now in existence, nor has been since the Salisbury Convention. That from his experience of the result, upon the minds of the young men, he is satisfied that no vows, beside those expressly required or allowed by our ritual, ought to be taken in our Church; and furthermore, that any vows, beyond these, are contrary to the spirit of our Church, and a temptation and snare to those who take them.

And that Valle Crucis is now only a Missionary Station.

The Committee would further state, that in addition to Dr. Page's letter, they have before them statements tending to show that the Bishop has for several years past been in a state of mental excitement, which has impaired his memory and rendered quite uncertain the determinations of his judgment. An oral statement quite in detail, but which the Committee have not had time to reduce to writing, was also made by Josiah Collins, Esq., to show that the Bishop's mind has been for several years past, from an attack of fever, singularly affected, so as to impair his judgment and enfeeble his memory, while other powers of the mind have been rather exalted: a state of mind well calculated to mislead its subject, and at the same time to expose him to gross misconception on the part of others.

All of which is respectfully submitted.

EDWIN GEER, Chairman.

Presentment of the Rev. O. S. Prescott.

To the Rt. Rev'd Manton Eastburn, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts.

We, the Standing Committee of the Diocese of Massachusetts, having received information, in writing, of certain offences hereinafter more particularly set forth against the Reverend Oliver S. Prescott, a Presbyter of this Diocese, and having thereupon, proceeded to a preliminary consideration of the case, as the Canon provided on this behalf requires, do hereby present the said Oliver S. Prescott, Presbyter, as aforesaid, pursuant to the Canon aforesaid, entitled: Of proceedings in the case of a minister, not being a Bishop, accused by public rumor or otherwise, of offences for which he may be tried," for that he has been guilty of preaching, inculcating, and defending certain heretical doctrines, which are not held nor allowed by the Protestant Episcopal Church in the United States of America, but are condemned by the standards of said Church as wrong and unsound, such preaching, inculcating, and defending, of said heretical doctrines being to the detriment of religion, the scandal of the Church, and the great injury of the cause of Christ.

And we, the said Standing Committee, pursuant to the Canon aforesaid, further present the said Reverend Oliver S. Prescott, for that he has adopted, and practised, and encouraged others to adopt and practise, certain forms, acts, and ceremonies, which the said Church does not allow, and which are contrary to her teachings and stern decrees, evil in their tendency, to the prejudice of the Gospel, and the peril of souls.

And the Standing Committee aforesaid do further present, in pursuance of the Canon aforesaid, the said Reverend Oliver S. Prescott, for that he hath violated the Constitution of the Protestant Episcopal Church.

And, in pursuance of the Canon aforesaid, the Standing Committee aforesaid do further present the said Reverend Oliver S. Prescott for that he hath been guilty of "immoral conduct," in that he hath violated his ordination vows.

Of which offences the said Rev. Oliver S. Prescott has been guilty at divers times and places during the period of his residence in this Diocese, which commenced on or about the first day of January, in the year of our Lord eighteen hundred and forty-nine, and has thence continued to the present time. And therefore we, the Standing Committee, do more especially charge and present the said Reverend Oliver S. Prescott, of the said offences, in manner and form following:

CHARGE I.

The said Reverend Oliver S. Prescott has preached, taught, and inculcated, during the period of his residence in this Diocese, as aforesaid, the doctrine, that the Virgin Mary, the mother of Jesus Christ, is a lawful object of religious worship, by Christians.

SPECIFICATION I.

He has openly preached, taught, and inculcated, the doctrine of the immaculate and sinless character of the Virgin Mary; to wit: in the Church of the Advent, in the city of Boston, on some occasion of public worship which the Standing Committee at this time are unable particularly to specify; and in Christ Church, in the city of Cambridge, on or about the third Sunday in June, in the year of our Lord eighteen hundred and fifty; and in the city of Boston, on or about the twelfth day of July in said year, and at divers other times and places, which times and places the Standing Committee are unable at this time more particularly to specify.

SPECIFICATION II.

He has at the several times and places mentioned in the last preceding specification, openly preached, taught, and inculcated, the doctrine of the immaculate and sinless nature of the Virgin Mary.

SPECIFICATION III.

He has taught and inculcated in private conversations with, and in presence of, divers persons, the doctrine that prayers may lawfully be addressed to the Virgin Mary; to wit: in the city of Boston, on or about the twelfth day of July, in the year of our Lord eighteen hundred and fifty, and at divers other times and places, which the Standing Committee are unable at present more particularly to specify.

CHARGE II.

The said Reverend Oliver S. Prescott has, within the period of his residence in the city of Boston, as aforesaid, taught and inculcated the doctrine, that Auricular Confession to a Priest, on the part of members of this Church, is proper, and allowable, and profitable.

SPECIFICATION I.

He has taught and inculcated this doctrine of Auricular Confession in private conversations, at divers times, within the period stated in the second Charge aforesaid; and at divers places, which the Standing Committee are unable, at this time, more particularly to specify.

He has acknowledged and admitted that he had taught this doctrine of Auricular Confession, in private conversation, to wit: in the city of Boston, in the study of the Right Reverend Bishop Eastburn, on or about the twelfth day of July, in the year of our Lord eighteen hundred and fifty.

SPECIFICATION II.

He has, at the times and places, and in the presence of the persons, in the last specification above mentioned, taught and inculcated, that the practice of Auricular Confession, mentioned in the second Charge aforesaid, is a Christian duty.

SPECIFICATION III.

He has, at the several times and places, and in the presence of the persons, last above mentioned, taught and inculcated, that the practice of the said Auricular Confession was a privilege and a benefit to Christians, and he has encouraged others in the use of the same.

SPECIFICATION IV.

He has at divers times during his residence aforesaid, himself practised Auricular Confession to a Priest, and particularly to the Reverend John M. Forbes, D. D., a Presbyter of the Diocese of New York, now a Romanish Priest in the city of New York, which Auricular Confession he made to the said Forbes, Priest as aforesaid, at divers times and in divers places which the Standing Committee are unable at this time more particularly to specify.

SPECIFICATION V.

He has, at divers times within the period named in the second Charge aforesaid, allowed divers members of this Church to make personal and private confession of their sins to him, receiving such confession in his office of Presbyter, in a manner not allowed nor sanctioned by the Church, but contrary to the usages and doctrines of the same, which divers times and persons the Standing Committee are unable at this time more particularly to specify.

CHARGE III.

The said Reverend Oliver S. Prescott has taught and inculcated the doctrine, that Priestly Absolution in connection with and upon Auricular Confession, is profitable and desirable to the individuals, and allowable by the Church.

SPECIFICATION I.

He has, during his residence in this Diocese aforesaid, and acting in his office of Presbyter of this Church, pronounced private absolutions of sin on occasions and under circumstances not contemplated by this Church, and contrary to the established usages and customs of the same, in the case of divers persons, at divers times, in the city of Boston, which persons and times the Standing Committee are at this time unable to specify.

SPECIFICATION II.

He has, during the period of his residence aforesaid, himself made and practised Auricular Confession to, and thereupon received Priestly Absolution from, a Presbyter of the Church of the Diocese of New York, to wit: the Reverend John M. Forbes, D. D., now a Priest in the Romish Church, at divers times, and in divers places which the Standing Committee are unable at this time to specify.

SPECIFICATION III.

He has, within the period last aforesaid, at Boston, encouraged and permitted divers members of this Church to receive private Absolution at his Priestly hands, at one or more times and places, which the Standing Committee are not able at this time to specify.

SPECIFICATION IV.

He has, during the period last aforesaid, in the study of the Right Reverend J. B. Fitzpatrick, Bishop of the Roman Catholic Church in the city of Boston, in the presence of divers persons, acknowledged and admitted, that he was in the practice of receiving Auricular Confession of sins, from members of the Church, which admission the Standing Committee allege to be true.

SPECIFICATION V.

He has, during the period last aforesaid, and in the place last aforesaid, acknowledged and admitted, that he had pronounced Priestly Absolution in connection with and upon Auricular Confession, which admission the Standing Committee allege to be true.

SPECIFICATION VI.

He has, at the time and place last aforesaid, admitted, that the form of words which he employed, in pronouncing said private Absolution, is the form used by the Priests of the Church of Rome, in pronouncing Absolutions on occasions of Auricular Confession, which admissions the Standing Committee allege to be true.

CHARGE IV.

The said Reverend Oliver S. Prescott has violated the Constitution of the Protestant Episcopal Church in the United States.

SPECIFICATION I.

He has, during his residence in this Diocese, and in the city of Boston, and in divers places, and at divers times, within the period aforesaid, openly declared, in substance, that the Thirty-nine Articles of this Church were worthless, and of no binding obligation on him.

CHARGE V.

The said Reverend Oliver S. Prescott has been guilty of "immoral conduct," in that he has violated his Ordination vows.

SPECIFICATION I.

He has, during his residence aforesaid, and in the city of Boston, at the times and places mentioned in the first Specification under the Fourth Charge, declared in substance, that the Thirty-nine Articles are not binding upon him, as the doctrines of the Protestant Episcopal Church in the United States of America.

All which matters and things so charged and specified were, and are true, as the Standing Committee allege.

And thereupon the Standing Committee do, in pursuance of their official duty, in such cases, respectfully request you, the said Right Reverend Bishop of this Diocese of Massachusetts, to institute proceedings against the said Reverend Oliver S. Prescott, under the Canon aforesaid, and also under the Canon of this Diocese, entitled: "Of the Trial of a Clergyman, not being a Bishop," to the end that the said Oliver S. Prescott may be legally tried upon the charges and specifications aforesaid, in vindication of the honor of true religion, and of the purity of the Church of Christ.

Given under the hands of the said Standing Committee at Boston, this third day of March, in the year of our Lord, eighteen hundred and fifty-one.

GEO. W. RANDALL,
ALEXANDER H. VINTON,
JOHN WOART.
OTIS DANIELL,
G. W. DEXTER,
WM. RAYMOND LEE.

Communications.

For the Churchman.

Irving's "Mahomet."

II. What, then, is a fair estimate of the Motives and Character of Mohammed?

Concluded from last week.

Such is our conviction in regard to the ruling motives of Mohammed's career after the time that he pretended to be a prophet or divine teacher. We believe it to be based on and sustained by the evidence, which, as fully as our limits would admit, has been placed before the reader. Mr. Irving takes a different and much less condemnatory view of the motives of Mohammed; and forgetting that these awful declarations stand out on the pages of Holy Scripture in all their plainness and severity: "Though an angel from heaven preach any other gospel unto you than ye have received, let him be ACCURSED:" "if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life;"—he has extenuated the impostor's crimes; he has glossed over his shameless violations of truth and his unbridled sensuality; and has set him before us as a mixture of the pious enthusiast and a sort of monomaniac, who did it in the delusive belief of his mission as a prophet." We shall not enlarge upon the character of Mohammed, for if the facts which have been detailed be considered as established, and if the motives of the impostor were such as we have endeavored to trace out in our imperfect analysis, there can be no doubt as to what his character really was. In our estimation he was a thoroughly bad man, and we should consider it an insult to truth to look upon him in any other light. If we have erred in this view, it has not been from want of study and reflection; if we have done him injustice, it has not been through inattention or lack of candor as to what he might claim at our hands. We have been sincerely desirous to examine his life and character impartially and fairly, and to judge him calmly and rightly. But as we have never lost, so we trust that we may never lose, sight of what truth and purity require at our hands of all men; and we should be deeply grieved, on the one hand, to yield to the fascination of Hero-worship, and the falsely-styled liberality of the day, or on the other, to indulge in unbecoming acerbity or unworthy prejudice in estimating the character of one whom, as a Christian, we have so much reason to detest and abhor. Most of the writers who have studied the character of Mohammed, agree in the verdict which we have ventured to pronounce: perhaps the reader will not be displeased to have the sentiments of some of these in their own words. "We are obliged," says an acute English writer, "to veil some of the darkest features of Mohammed's character, because we could not expose them without offence to the decencies of Christian life. Could there be a severer condemnation of a teacher of religion, than the necessity of thus passing over some essential points in his character? After all the excuses and palliations which have been made, whether by Mohammedans or by infidels, for this feature in the character of the pretended prophet, it remains—a black spot—which no ingenuity can wash away. The restraint or concealment of his early years can never excuse the unbridled sensuality, even as compared with other men of the same age, and the same nation, in which Mohammed indulged, when his acknowledged authority seemed to raise him above the need of caution. And we can apply no softer term than deliberate wickedness to the shameless craft with which he imposed upon the people, by pretending that what was, in others, a degradation and a sin, was granted to him as a special privilege by God! * * * There are two portions of his life easily distinguished—the time in which he was laboring to acquire influence with his countrymen, and struggling with difficulties; and the time in which he was armed with power to accomplish his designs. In the former part he was, outwardly at least, humble, insinuating, kind to the poor, and submissive to the great: in the latter part, he was impetuous, harsh and sanguinary. Believing, or affecting to believe, that he was commissioned from above to propagate his religion by the sword, he not only spread around him the desolation that marks the footprints of the conqueror, but he gratified his private resentment, and murdered his prisoners in cold blood. He was cruel on principle, he did deliberately what other men do from impulse. For these terrible acts of fierce brutality, he made—not the excuses of human passion, nor the usual plea of tyrants—the necessity of his situation—but the blasphemous attempt to bring forward the sanction of Heaven. In a large portion of his life, we must regard him as, in the strictest and strongest sense of the words, an IMPOSTOR. In whatever degree he might have confounded his dreams with realities, or the workings of his waking imagination with the visits of an angel, he must have known that a great part of what he gave out as truth was false. Can anything be more base, more contemptible, in a teacher of religion more intolerable, in a man endued with power more terrible, than this? The ambition which tramples on the right of men to think or to live, is the greatest of human crimes. It is disgusting to hear men talk of Mohammed's poverty, of his temperance in eating, of his abstinence from wine, of his humility in sweeping the house, and in mending his shoes, as if these were inconsistent with ambition, or as if they lessened its enormity. One passion frequently becomes so strong as to absorb all others. To be feared by a whole nation, and to be acknowledged as a prophet of God, were the ambition of Mohammed. He could not gratify this ambition without paying the price; and he paid it. When it was necessary, he sacrificed to his ambition, truth, justice, kindness, his own gratification, and the lives of other men. This was selfishness on a grand scale, guided by vanity and cunning, and securing the power to give the reins to every indulgence whenever he thought it safe. The limitation of human abilities always demands that some sacrifice shall be made if our master passion is to be indulged; and we know of no sacrifice that was ever made by Mahommed which cannot be thus explained."* The sentiments of the learned Orientalist, Simon Ochley, are to the same effect, but expressed more tersely and to the point; we beg to sum up Mohammed's character in his words: "the Arab writers extol Mohammed as a man of fine parts and a strong memory, of few words, of a cheerful aspect, affable and complaisant in his behavior. They also celebrate his justice, clemency, generosity, modesty, abstinence, and humility. As an instance of the last virtue, they tell us he mended his own shoes. However, to judge of him by his actions, as related by these same writers, we cannot help concluding that he was a very subtle and crafty man, who put on the appearance of those good qualities; while the governing principles of his soul were ambition and lust. For we see him, as soon as he found himself strong enough to act upon the offensive, plundering caravans; and under a pretence of fighting for the true religion, attacking, murdering, enslaving, and making tributaries of his neighbors, in order to aggrandize and enrich himself and his greedy followers; and without a scruple making use of assassination to cut off those who opposed him. Of his lustful disposition we have a sufficient proof in the peculiar privileges he claimed to himself, of having as many wives as he pleased, and of whom he chose, even though they were within forbidden degrees of affinity. The authors who give him the smallest number of wives own that he had fifteen; whereas the Koran allows no Mussulman more than four. As for himself, Mohammed had no shame in avowing that his chief pleasures were perfumes and women."*

* *Life of Mohammed*," London, 1847, p. 88, &c.

At this point we propose to conclude our remarks, which we have extended to a greater length than was anticipated at first: we are sensible that several very interesting topics of inquiry remain unnoticed, which are intimately connected with the life and career of Mohammed: we must, however, pass them by, certainly, for the present, though it is not impossible that another opportunity may be afforded us for their consideration. It only remains now, as a matter of courtesy due to our distinguished countryman, that we say a few words in conclusion more directly, touching Mr. Irving and his volumes. The style of "Mohammed and His Successors," it is almost superfluous to say, is all that the public had a right to expect from the historian of Columbus and the author of the Sketch Book, and cannot but charm the reader, however much he may dissent from the views and opinions of the author. The skill and grace with which he has interwoven acknowledged facts with the multitude of traditions and poetic fictions relative to Mohammed, clearly prove that age has not diminished his vigor or force of expression; and while the narrative is sustained and equal throughout, there are, here and there, passages of no ordinary beauty and brilliancy, and occasional groupings of character and events as effective as any thing which we have ever met with. It is a book which will be read, which must have readers, from the attractiveness of the style not less than from what has been termed his enlarged and liberal spirit in dealing with Mohammed, and his freedom from mere Christian prejudice. It is a volume which will most probably take the place of every thing which has heretofore appeared in English, and to some extent and for a while will assume the rank of a standard. Prideaux's "Life of Mahomet" is too sharp and bitter to suit the taste of the present day; and he has sometimes fallen into positive errors; Ochley's sketch is too brief; Pococke's labors under the same objection; Dr. Bush's "Life of Mohammed" is on the whole dry, though carefully written; and most of writers of note have only touched upon this point as connected with their main design. The field therefore was open, and Irving chose to occupy it. We are sorry that it has been so—we say it with the very highest esteem for the author in his acknowledged province—and we heartily wish that he had been anticipated in his design by some one who could have given the time to a faithful examination of the original sources;—some one competent by intimate acquaintance with the Arabic and cognate languages and literature, to enter upon so weighty a task and discharge it rightly and fully. Mr. Irving, we think, has not the qualifications which are necessary in investigating a subject like this; for it requires not only large and accurate knowledge of oriental languages, but patient and painstaking research, careful and discriminating examination of evidence, a thorough understanding of the peculiarities of Arab manners and modes of thought, a clear and precise appreciation of the civil, social, and especially religious condition of the world at the time, and such like. We do not find in the present volumes hardly any trace of these important qualifications, and therefore we are sorry that he has published his "Life of Mahomet:" it will undoubtedly gain him some reputation, but we do not believe that it can be lasting. The scholar and student of history, who are earnestly desirous to attain accurate and truthful views of the great impostor's life and teaching, will be compelled to go to other sources and obtain knowledge elsewhere; and they will, we are sure, agree with us, that a work which resembles in some of its main features the specious romance of Count Boulainvilliers, and relies too much upon Gibbon's splendid but declamatory and unsound writing, can never give entire satisfaction, or fill the blank even yet existing in our literature.

It will be observed that our objections lie principally against the spirit and tone of the "Life of Mahomet" as a whole. Had we time to enter into particulars, we should feel it a duty to point out some mistakes into which the author has fallen; and we should feel it our duty to protest at length and very earnestly, against that form of speech which can call Mohammed a "prophet," and his forged writings "revelations" from on high; who can say, "at this critical juncture was revealed," &c., "this timely revelation pacified the faithful;" can seek to dignify Mohammed's lustful sensuality in transgressing his own professed moral rules, by terming it "amorous susceptibility" (p. 193); or can end a volume on so grave a topic with an unbecoming witticism, as—"thus Mahomet found that the science of numbers is superior even to the gift of prophecy, and sets miracles at defiance." Did our limits admit, we should like to do something better than remind Mr. Irving that the want of references to authorities is a serious defect in a historical work, so serious that the learned historian Arnold declares that "it is a most unpardonable fault if these are omitted;" that he has not supplied what most of his readers greatly need, a sketch of the political and religious condition of the world at the beginning of the impostor's career; and that his accounts of the sects in the early centuries is very incomplete and extremely unsatisfactory. Perhaps, however, on the whole, it is better as it is, and we take our leave of the author with the most kindly sentiments, mingled with profound regret, sincerely hoping that he will revise entirely this first volume of "Mahomet and his Successors," and strive to make it meet for the well earned fame of Washington Irving. More than this we could not wish; less than this, our regard for one of whom the whole nation is proud, will not allow us to receive as sufficient.

* The popular Mohammedanism in Persia is well displayed in the work translated by Mr. Merrick, to which allusion has already been made: a sentence or two in this connection may be worth quoting: "According to these accounts, the prophet married twenty-one wives; Shaykh Tabersee says eighteen, and others fifteen. The Shaykh adds that the prophet had two maids whom he regularly visited as well as his wives. * * * The imaum Saduk being asked how many wives were lawful for the prophet, he replied, as many as he wished; and that he was allowed to marry whom he would of the daughters of his uncles and aunts, and any other Mussulman woman, without giving any dower, which was a favor peculiar to Mohammed, and lawful to none besides."—*The Hyat-Ul-Kuloob,"* p. 353.

For the Churchman.

The Place Whereon we Stand.—VIII.

(Concluded.)

And think you that even their public offices are free from such corruption of the Christian doctrine? No! their very Breviary thus violates the awful prerogative which God has always vindicated to himself—in all times, and in all Eternity,—in Heaven,—on Earth,—of exclusive worship as the "One Lord." If their having made a *female* idol, and called it, not "Lord," but "Lady," makes any essential difference, I know not why. In the Breviary, she is exhibited as sharing with the Lord, His works of redemption and satisfaction on earth, and glory up in heaven. "As one man and one woman have vehemently hurt us, nevertheless, thanks be to God, by one man and one woman, all things are restored, not without usury of grace." So this book teaches, more than once. Her fabulous "Assumption," unsupported by a scrap of history, and contrary to express testimony of many authors, is made the fairest and most joyous holiday of the year. Anthem and chorus follow her who is, "this day, taken up to her heavenly couch, where the King sitteth on His starry throne." Her glorious and triumphant progress is read in beautiful Latin, and how the heavenly hosts come forth, with glad acclaim, to welcome her. "If the soul of the babe unborn melted when Mary spake, how may we fancy the joy of the inhabitants of heaven?" Osculetur me osculis oris sui, are the words put into her mouth as she draws near the Saviour, and he is about to embrace her. Whole lessons after lessons from the Canticles are applied to her in such a way as cannot but shock the unhabituated, and because the personage who is the alternate speaker calls herself fuca and nigra, black and tawny images are popular. The Divine Wisdom uttering these lofty words which exalt the dignity of the Book of Proverbs, appears here as the Virgin Mother.

The Breviary calls her Queen, Queen of the World, Queen of the heavens, Mother of Mercy, Happy Gate of Heaven, Our Life, our Sweetness, our Hope, our Advocate: the Ave Maria goes always with the Lord's Prayer; the priest has fifty years' indulgence for saying a certain form of intention in the Præparatio ad Missam, of which one prayer is to the "Mother of pity and mercy," beseeching her, "as she did stand by her blessed Son upon the cross, so, clemently, to stand by that most miserable priest and by all others who then are offering him," and "our Lord Jesus Christ," and "our Lady, the Blessed Virgin Mary," are spoken of in the same sentence, in a prayer for the bless†ing and sancti†fying a "Sign of the Rosary," that it may give health to the body and grace to the soul of the devout wearer and reciter. Now, while the playing upon words, by which, (as the account of Joseph in Egypt, and his brethren, is applied to the Virgin's spouse, &c.) so the other Mary's doings are applied to her, might move a quiet smile, yet I may safely ask of every one who is jealous for God's honor and the integrity of the blessed Gospel, if even the first accent of the unwarranted and unwarrantable homage that has been noticed, be not an insult to the majesty of heaven, and if its higher strains be not—(I long to keep it back, but it will come,)—accomplished blasphemy?

The Breviary, constrained and chastened as it is, is witness to the violation of an exclusive attribute of Godhead, and the corruption of an essential article of faith. The popular religion of the Romanists, unchecked and unrebuked, shows what corrupted doctrine is taught, and what corrupted practice, following from it, is encouraged or allowed. Before the Reformation in England, and since the Reformation, and now, in other countries, there has been no important difference. To be sure there is more general enlightenment, and Synods are not called in this day, as they once were, to decide in what way, or if at all, the Paternoster should be said to Saints. So much is gained; but more is lost; for learned superstition is more hopeless than that of ignorance. Would that there were more hope for what some call the Holy Western Church!

The doctrine of the future Judgment, of Heaven and Hell—is surely cardinal; and lo! here is thrust into God's scheme of man's Redemption and eternal destiny, a whole new state of being, not revealed by God, because unknown to Him, though He knows all, as it was never constituted by Him, and one which, while it was a pure invention of the Romish teachers, so it remained the property of their body and was disposed of by their chief, like any continent or island discovered by the subjects of a temporal power. Devoted as a penal settlement, and Paradise and other places being almost depopulated to supply it, there soon began a trade in pardons and indulgences, to the scandal and contempt of the Divine Religion. The "pravi quæstus" gave forth too bad an odor to be tolerated by the nostrils even of the Tridentine Synod. Now, too, their "month's minds" and "novenas" and countless masses for the Departed help to support thousands of lazy, greasy priests (I do not mean that *all* their priests are such), who batten on the dead. Indulgences are granted now, in life and at the point of death, and the pure doctrines of future Judgment, Heaven and Hell, not to say of repentance towards God and faith towards our Lord Jesus Christ are thus corrupted.

Beside all this, and to omit many more particulars, what have they made of the whole character of our religion,—a spiritual one,—by their huge system of images and pictures? I know (how often have they told me so), that Romanists deny the worship of these things, as they deny the worship of the Virgin. A "Doctrinal Catechism," published last year under the sanction of the "Archbishop of New York," so called, tries to make a word which it considers equivocal, do a definite work here: alas for the attempt! "Q. Do Catholics [Romanists] 'adore' images? A. No: Catholics adore God only:" but every man, the writer, the editor, the examiner and approver, all who had anything to do with the coming-out of this book, knew that this very word in many forms, as adoratio, adorandum, adorantes, adorare, is used of the worship of the material image of the cross, by priests and people, on Good Friday, and that in no less a book than the Roman Missal. And for the thing, the *worship*, however called, it is enjoined by the Tridentine and Second Nicene Assemblies. When confessed, it is generally called "relative," but it is, in fact, both taught and practised, that it should be the same in kind and in degree as that to the originals. Of all their countless idols, indefinite numbers are gifted with a sort of crawling life, like the live, horrid hairs, in the disease called plica Polonica: a life which gives to glass the power of weeping: to wax the faculty of sweating; to canvass that of dripping blood; in short, to almost every sort of thing, the power of doing almost every sort of thing that man can believe or doubt. By a convenient falsehood, also, while their belief lodges the originals within the images, yet the same fabulous personage who imparts transcendant gifts to puppets in one place, can show the same power ubiquitously, wherever in the world the "faithful" make an image of him (or of her) out of whatever stuff and with whatever rude degree of art. The name is everything in these cases. St. Bridget or St. January, St. Winifred, or Winipeg, or Wampanoag (I fear I stumble), is quite indifferent to outward form and feature, and indeed one figure looks as like the original as another, unless of moderns. All come when they are called; obsequiously take the shape assigned them: and whichever special ones they choose to make illustrious by miracles, in these they make themselves conspicuous, acting as pawnbrokers, receiving plate and trinkets, and giving health and wealth and wisdom; receiving stolen goods, assisting intrigues, and compounding felonies. "Our Lady" shines refulgently through images of black, protesting, in a legend at the bottom, "Nigra sum, sed formosa;" and she and all the rest scorn to distinguish between noses Grecian, Roman, African, or Aquiline; and eyes of black, grey, green, or red. Thus she and all the rest are protean in their shapes, and, like the idols of the Heathen, have different names from different circumstances.

May we not stay with our recital here? A lifetime scarcely would suffice, if it would be at all sufficient to sum up all the facts of these corruptions. Corruptions? Oh! if the slight return to Jewish practices and doctrines, of Galatians, made St. Paul afraid of them, lest all his work were lost, such and a thousand such like hideous heathenisms which deform this system, must surely stamp it as "another Gospel, which is not another." [Here, again, I leave off sooner than I would, and hope to have a word of Sacraments and Ministry in my next.]

R. T. S. L.

Christ Church, Newark,
June 28, 1851.

Annual Meeting, A.D., 1851.

New York, Tuesday, June 24.

On this, the day appointed by the Constitution, the Associate Alumni met at St. Clement's Church, in the city of New York, at 7 o'clock, P.M.

The following members of the Association, registered in the order of the years in which they graduated, were present, viz.: the Rev. Drs. Wm. L. Johnson, Samuel R. Johnson, and Benj. I. Haight; the Rev. Messrs. Croes, Hart, Cox, Miller, Buel, Ogilby, Ashley, Spooner, Walton, Sayres, Spencer, Traver, Weaver, Duffie, Long, Macurdy, Shackelford.

The Rev. Robert B. Croes was chosen chairman, and opened the first Session of the Annual Meeting, with the prescribed devotions.

STANDING COMMITTEES.

The Rev. Messrs. Buel, Weaver, and Shackelford, were appointed the Committee to examine the Room and Library of the Society's Scholars;

The Rev. Messrs. Miller, Traver, and Macurdy, the Committee to invite the graduating class to join the Association;

And the Rev. Messrs. Spencer, Traver, and Duffie, a Committee to inquire if any members of this Society have deceased during the year, since our last meeting, and if so, to prepare an appropriate tribute to their memory.

It was resolved—That, when this Association adjourns, it adjourn to meet in the Seminary, on Wednesday, the 25th instant, at 12 o'clock, M.

According to notice, service commenced at 8 o'clock. Evening Prayer was said by the Rev. Robert B. Croes and the Rev. Alfred A. Miller.

The Sermon was preached by the Rev. Wm. B. Ashley, of St. Paul's Church, Syracuse, W. N.Y., from the text: 2 Tim. i. 6. (already described in the Churchman of June 28th), and the concluding prayers were said, and the benediction pronounced by the Rt. Rev. the Bishop of W. N.Y., who favored the Society with his presence.

On motion, adjourned.

A. Bloomer Hart,
Recording Secretary.

Wednesday, June 25, 1851.

Pursuant to adjournment, the Associate Alumni met in the Seminary at 12½ P. M. the hour appointed for the reading of the Annual Essay.

The following members, not before present, appeared and took their seats, viz.: the Rev. Messrs. Short, Hitchcock, Stubbs, Harwood, Peters, Bedell, Cady, Coffey, Rowland, J. Selden Spencer, and W. H. Williams.

The meeting being called to order, the chair was taken by the Rev. Wm. L. Johnson, D.D., who opened its second session with the prescribed formula of prayers.

And the Annual Essay, a very able production, was then read by the Rev. John Alden Spooner, Rector of the Church of Messiah, Glenn's Falls, N.Y. It was entitled, "*The Political Monarchy of the Pope.*" A number of clergymen and students, in addition to the attendant associates, were present at the reading.

After the Essay, the Minutes of Tuesday, the 24th, were read and approved.

The Annual Report was then rendered by the Secretary, as follows:

The Executive Committee of the Associate Alumni, respectfully report that:

During the year, they have held frequent meetings for the purpose of executing the Society's resolutions.

An abstract of the minutes of our last Annual Meeting appeared, through the courtesy of the Editors, in "The Churchman" and the "Banner of the Cross."

The state of the Society's funds will constitute the subject of a distinct report, to be read by the Treasurer.

Various alterations had, at intervals, been made in the Constitution and By-Laws. Of these, there was no clear and integral copy extant. You therefore authorized the Committee to digest and publish them, together with a letter to the Associate Alumni, on the important duty of contributing to the support of a scholar and to the publication of the Society's Sermons and Essays. The Committee have executed this task, printed an edition of 500 copies of the Constitution, By-Laws, and circular letter, accompanied with a list of officers and associates, and transmitted a copy to every member of the Society. It is trusted that the exhortations of the letter, and a knowledge of our rules, may revive the liberality of the members. Our scholarship ought to be sustained.

At the meeting in June last, the Association resolved to appropriate $100 for the preparation of a catalogue of the Seminary Library. This work was undertaken and performed by two students of the Seminary, under the supervision of Prof. Haight. There is now a complete catalogue in the Library. Of the money, which was to be obtained by subscription, $21 50 only have been contributed, leaving a deficit of $78 50, to be provided by this Association. Unless raised by a special contribution, it will be a tax upon the general fund.

On the same occasion, a Committee of three was appointed to ask and receive subscriptions for providing some fit memorial of our regard for the venerated Professors who had resigned their chairs in the Seminary. That Committee have, as directed, reported to, and conferred with, your Executive. They have obtained $386 toward this interesting object. It was resolved to expend the money in procuring *portraits* of the retired Professors from a skilful artist. Mr. Huntington was employed, and the portraits are completed.

Your Committee regret to state that, after having appointed a Preacher, and secured a Church, for the Triennial Meeting of the Association; it was found impracticable, on account of the illness, the unavoidable absence, and the unintermitted labors, of Associate Alumni, at the General Convention, to celebrate the occasion as they desired.

It is our melancholy duty to report that the Rev. Ferdinand E. White has renounced our branch of the Holy Catholic and Apostolic Church, and united himself with the Church of Rome. He therefore ceases to be a member of this Association.

A. Bloomer Hart,
Recording Secretary.

The Treasurer's Report being next in order, was presented by the Rev. Wm. Walton; from which it appeared that the ordinary receipts of the Association for the year, were $140 48; the expenditure $101 05; leaving a balance on hand of $39 43.

The Report of Abel T. Anderson, Esq., Treasurer of the Society's Professorship Fund, was also submitted through the Rev. Mr. Walton, Treasurer of the Association. Agreeably to which, the funds of the Endowment at present amount to (we give it in gross, without details,) $3411 67, together with interest on the notes from their several dates.

The Committee appointed to examine the Scholars' Room and Library, reported that the Room and Furniture are in good condition, and that the Library is also entire; but that, as some of its volumes need binding, they commend the matter to the attention of the Society. Whereupon it was

Resolved that the recommendation imbodied in this Report, be referred to the Executive Committee with power.

The Committee appointed to invite the graduating class to join this Association after the Commencement of the Seminary, reported that they had adopted the measures requisite to effect the object of their appointment.

The Committee to whom it was assigned to prepare obituary notices, reported progress, and requested to be continued. And, on motion, they were continued.

After these special reports, the Chair appointed the Rev. Messrs. Cox, Weaver, and Harwood, a Committee to nominate the *Preacher* and *Essayist*, with their respective substitutes, for the ensuing year;

And the Rev. Messrs. Walton, Traver, and Hart, a Committee to nominate the *Officers* of the Association for the year.

The Committee, on the nomination of Preacher and Essayist, reported the following ticket:

For Preacher—Rev. Harry Finch.
" *Substitute*—Rev. Alfred A Miller.
For Essayist—Rev. Edward M. Forbes.
" *Substitute*—Rev. Alex. H. Vinton, D.D.,

and the nominees were unanimously chosen by ballot.

The Committee on the nomination of Officers, reported the following ticket:

For President—the Rt. Rev. W. R. Whittingham, D.D., *(ex officio.)*
" 1st *V. President*—the Rt. Rev. Alfred Lee, D.D., *(ex officio.)*
" 2d " " —the Rev. Wm. Shelton, D.D.
" 3d " " —the Rev. Edward Y. Higbee, D.D.
" 4th " " —the Rev. Benj. I. Haight, D.D.
" 5th " " —the Rev. Aldert Smedes.
" 6th " " —the Rev. Wm. I. Kip, D.D.
" *Treasurer*—the Rev. William Walton.
" *Cor. Secretary.*—the Rev. Robert B. Van Kleeck.
" *Recording Secretary*—the Rev. A. Bloomer Hart.
" *Executive Committee:*
The Rev. Richard Cox.
" Rev. Wm. E. Eigenbrodt.
" Rev. John Henry Hobart.
" Rev. Cornelius R. Duffie.

Together with the Treasurer and Recording Secretary.

And these were also unanimously elected by ballot.

The Rev. Thos. McC. Peters, presented a Report on behalf of the Committee appointed to provide a Memorial of our regard for the retired Professors. The Report was accepted, and directed to be placed on file with the documents of the Society.

The Treasurer of said Memorial Committee, in fulfilling the duty assigned him, having expended $25 52 more than he has received from subscriptions, was authorized to draw for that amount, on the funds of the Association, *provided* that the Society's treasury be re-imbursed therefor by the future collections of the Memorial Committee.

On motion, adjourned to meet after the "Commencement," on Thursday, 24th, in the Seminary Hall.

A. Bloomer Hart,
Secretary.

Thursday, June 26, 1851.

After the commencement, held in St. Peter's Church, the Association met in the General Theological Seminary.

The Rev. J. A. Williams appealed and took his seat. At the opening of this final session, a large body of dignitaries, divines, students, and distinguished friends assisted, on occasion of the interesting ceremony of presenting to the Institution, the well-executed portraits of two venerated and emerited Professors, the Rev. Bird Wilson, D.D., and Clement C. Moore, LL.D.; a token of the affectionate regard of the Alumni, for their former instructors in Systematic Theology and Oriental Literature.

The Rt. Rev. the Bishop of Maryland, President of the Association, occupied the chair.

On the part of the Memorial Committee, and of his brethren, the contributing Alumni, the Rev. Edwin Harwood, of the Chapel of Grace, New York city, in a brief, appropriate and animated speech, tendered these gifts to our *Alma Mater:* and they were accepted, on the part of the Professors and Institution, by the Rev. Dr. Turner, Dean of the Faculty, who replied in earnest, happy and affecting language, to the address from the Alumni. Certain allusions in the reply of the Rev. Professor Turner, called up the President, Bishop Whittingham, whose remarks, impressive and felicitous, though evidently unpremeditated, added to the interest of this moving occasion.

The minutes of Wednesday's session were then read and approved.

The Constitution of the Society, being read in presence of the Associates and graduating Students, was subscribed by nearly all the gentlemen of the graduating class, as well as by three Alumni of former years, who were thereby constituted members of the Association.

The Rev. J. A. Spencer, Chairman of the Committee on Deceased Members, presented the subjoined Report:

The Committee whose duty it was made to ascertain what members of the Associate Alumni have deceased during the past year, beg leave respectively to report, that they have learned the names of two brethren who have been removed from the scene of their earthly labors, since our last meeting, the Rev. Geo. W. Fash, of the class of 1840, and Mr. R. Ralston Cox of the class of 1848.

In view of these additional warnings to us all to remember how short our time is, the Committee beg to offer the following resolutions:

Resolved, That in the decease of the Rev. Geo. W. Fash the Associate Alumni have lost a most devoted member, endeared to all who knew him by his great purity of character, his solid attainments, his faithful pastoral labors, and his unfaltering attachment to the church whom our Lord purchased with his own blood.

Resolved, That we bow in humble submission to the suddenness with which it pleased Almighty God to remove out of this world the soul of our deceased brother, R. Ralston Cox, a man of sterling integrity of character, high intellectual attainments, and most liberal devotion of his worldly means to the spread of the Gospel in the Church.

Further Resolved, That we respectfully offer our heartfelt sympathies in their bereavements to the parish, families, and friends of our deceased brethren.

All which is respectfully submitted,

J. A. Spencer,
Albert D. Traver,
Cornelius R. Duffie, } *Committee.*

The following preamble and resolutions were offered by the Rev Mr. Buel:

"Whereas the Seminary, in common with the whole Church, has been called, since our last meeting, to mourn the loss of the Rev. John D. Ogilby, D. D., St. Mark's Church in the Bowery, Professor of Ecclesiastical History;

"Therefore, *Resolved*, That this Association desire formally to record their high estimation of Prof. Ogilby as a ripe scholar, a faithful and able instructor, and in every way one of the noblest and most valuable ministers of the Church; and their deep sense of the loss which the Church has sustained by his death, in her Seminary, in her ministrations, and in her public councils.

"*Resolved*, That the family and friends of Prof. Ogilby have our heartfelt sympathies with them in their bereavement, and our prayers for God's richest blessings upon them.

"*Resolved*, That these resolutions be entered upon our records, and that a copy of them be published in the papers of the Church."

And the Rev. Mr. Cox tendered the annexed resolution:

"*Resolved*, That a Committee of three be appointed to procure a portrait of the late Professor Ogilby, and be requested now to open a subscription for that purpose.

The President appointed the Rev. Messrs. Cox, Hobart, and Hopkins to be the Committee.

After the passage of the preceding resolutions, it was, on motion, farther

Resolved, That, in addition to the sum previously voted, $50 be allowed the students who have prepared the Catalogue of the Seminary Library.

Resolved, That the Executive Committee be requested to address a Circular to the members of the Association, stating the importance of an Annual Payment from each, and naming the objects for which an increase of funds is desirable.

Resolved, That the next Annual Meeting of the Association, be held in the Seminary Hall, and the Annual Sermon be preached in the Seminary Chapel, or in St. Peter's Church, at the discretion of the Executive Committee.

On motion, adjourned,

A. Bloomer Hart,
Recording Secretary.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 12, 1851.

Disinterestedness is a rare virtue in these degenerate days. It is not strange, then, that our amiable friend, the Protestant Doctor, hesitates to believe that our admonition to him from the case of Dr. Aydelott, was dictated under its influence. Such incredulity shows the evil effect which worldly measures and worldly associations produce on the mind of one whose affections should be set chiefly on things above. It makes it suspicious, morose, gloomy, and jealous of the best intended efforts to warn and reform. We are aware, too, that there are other reasons why our dear and reverend brother should not be in the best of humors. The being left in a minority is always unpleasant, and custom does not reconcile one to it. Morever, when a plan has been skilfully laid for getting control of an influential institution by a pocket-full of *proxies;* and a large number of gentlemen, clerical and lay, refuse to give the wished-for facilities, a little irritability is not to be wondered at. That under such circumstances both our correspondents and ourselves should be visited with a *quantum suf* of good downright scolding, is very natural, and calls forth our grateful acknowledgments. That *Veritas* and *Fidelis* have done some execution is apparent enough, and the loud outcry about "hysterics" and "passion," "noisy bodies" and "malevolent natures," and half a column more of the same profound *argument*, looks very like the endeavor to silence the twinges of conscience by vociferation and objurgation.

The unfortunate man is so bewildered by the shock of the *Cincinnati defection*, that he talks wildly and as in a dream. He thinks we have learnt by this sad example of the results of *pseudo-Evangelicalism*, that "men who are not with us in heart and principle had better leave us." This, however, is what we have contended for from the beginning of our editorial career, whether against Rome or Geneva. He may find, if he examines carefully our files, that we said the same thing when Forbes and Preston took the way to the former city, and Shimeall, his trusted friend and illustrious predecessor in the chair editorial, took the route to the latter. If the downfall of Aydelott should open his eyes to the dangers of the un-Church-like and factious course he has been for several years past pursuing, we shall be happy to congratulate him with more propriety on having "learned something." He may then perhaps rejoice that in one year he has gained "eighty new subscribers" to that excellent, "highly useful Church paper," the "*Gospel Messenger;*" and exult in it as an evidence of the disposition of his Parish to "promote the *general interests* of the Church."

Then would he delight to state that "during the prevalence of much religious excitement, ample provision" had been "found in the Institutions of the Church, for promoting among her members the knowledge of pure and undefiled religion, and guarding them from self delusion." (See Reports of the Rector of Trinity Church, Utica, in the Convention Journals of 1826 and 1827.) In the happy days when he wrote thus he had not learned that "American Bible," and "Tract" Societies, and "Sunday School Unions," and "Evangelical Knowledge" Compounders, were essential for the promotion of "pure and undefiled religion"—But now

Quantum mutatus ab illo, and echo answers Lo!

'Twere long to tell and sad to trace," the steps of his departure from Hobart Churchmanship; and the subject is evidently a painful one, though he attempts to laugh it off. We may have occasion to develop the charge more fully hereafter. But why so unkind as to mock at our physical constitution and personal appearance, and term us "*acidulous* and *grim-visaged.*" That all are not gifted with the happy disposition and joy-inspiring countenance which he possesses, is their misfortune not their fault: and it is cruel in him to exult over his notorious pre-eminence in this respect. As one good turn deserves another, we may just suggest, that the benevolent Doctor while penning the above mentioned epithets caught a glimpse of his own face in the glass and took it for that of somebody else! If wrong in our conjecture we shall be happy to make the requisite correction.

Annual Meeting of the Board of Missions.

The Sixteenth Annual Meeting of the Board of Missions was held on the 24th ult., in St. Bartholomew's Church. The reports of the two Committees afforded gratifying evidence of the progress of the Missionary operations of the Church. The Domestic Committee reported the payment of the heavy arrears due to the Missionaries, which had been effected by the receipt of a very large sum during the past year from legacies. A resolution was passed directing that all sums received from this source hereafter, together with the balance in the treasury at the time of the meeting, say three thousand dollars, should be invested in good securities till the same amount to ten thousand dollars, for the purpose of preventing hereafter the delay in the payment of the Missionaries, by enabling the Committee to borrow money on this reserved fund as a security. The principal business connected with the Domestic Missionary Department was a proposition to refer to the Board of Missions and to the Bishop, the question of the withdrawal of any Diocese as the receiver of Missionary aid. It was decided to leave this subject to the discretion of the Committee. The report of the Foreign Committtee contained information of the increase of their operations in Africa and China—of the receipt of $37,700, about six thousand dollars of which was designated for specific purposes, as the building of a Church at Cape Palmas and Cavalla in Africa, and of a French school at Shanghae, and closed with the following allusion to a fact which may have an important bearing on the Missionary enterprise:

It remains only to notice a most pleasing incident, illustrative alike of the spirit of our brethren, and of what the Church may one day hope to see, when China shall send back to the shores of our own land, some blessed returns of the fruits of Christian love. The Rev. Mr. Syle writes—

"I have sent to Dr. Vehr Mehr, at San Francisco, Scriptures, Tracts, and Catechisms, for the benefit of the hundreds of Chinese who are known to have emigrated to California. 120 Chinese went in one ship from this port about 18 months since."

The next meeting is to be not in June, but in October, in Trinity Church, Boston.

We learn from the *Southern Churchman* that the Rev. John Payne, D.D., Bishop elect, arrived at Baltimore on Sunday, the 29th ult., and is to be consecrated at Alexandria, Va., on Friday, July 11th. Bishops Meade, Eastburn, and Lee, have been appointed consecrators. Several other Bishops, and a large attendance of Clergy, are expected to be present.

Case of the Rev. O. S. Prescott.—On the first page we have inserted the presentment in the case of this gentleman. We learn that some preliminary questions having arisen as to the authority and organization of the Court, and which were decided by that body in violation of the established principles of law, the accused, under the advice of counsel, withdrew from the Court. In consequence, they proceeded against him as absent, and recommended that he be suspended for six months. The sentence was pronounced by the Bishop, in Trinity Church. on Saturday, July 5th—to begin from the 3rd inst. We have received an able report of the case, but from its great length, find it impossible to make room for it this week. We shall insert it in our next number. We have been told that high law authorities esteem the proceedings that have been taken, and the sentence that has been pronounced, illegal, and of no force or validity.

Foreign Intelligence.

The *Africa* arrived at this port on Wednesday, the 2nd inst., and the *Baltic* on Saturday afternoon last.

A very disgraceful row had taken place in the French Assembly, in a debate on the Bill for the reorganization of the National Guard. M. Pelletier, a Red Republican, made a speech which M. Leon Faucher, the Minister of the Interior, denounced as "abominable," and a general rush was made for the Tribune, some to assail and others to protect. An actual *melee* was with difficulty prevented by the President.

No resolution has been come to in the Committee on the Revision of the Constitution. The several plans are debated with great warmth. Petitioning goes on with great vigor in the country. The Reds now say that the majority have no right to pronounce against a Republic.

Louis Napoleon was expected to preside at the opening of a new rail-road from Tours to Poictiers, and grand preparations were making for his reception by the civic authorities, much to the discomfiture of his opponents.

In Portugal the attempts at a counter-revolution had wholly failed. The great difficulty was the embarrassed state of the finances.

At Rome four men were condemned to death for having formed part of a Roman patrol which attacked a French one in the streets at night; one has been condemned for life, and three for five years to hard labor.

The Government of Sardinia has ordered the Count Bertolo di Rimini, an emissary of the Pope and the Austrians, to quit the kingdom. It has also requested the two Archbishops of Turin and Caglian to resign, to facilitate an arrangement with the Pope.

In Switzerland much uneasiness is caused by the number of French and German refugees, who resort thither in defiance of the law for their expulsion. At the Grand Federal Shooting Match, to commence on the 8th July, more than 10,000 carabineers of the Radical party would attend with their arms, which caused much alarm among the peaceable part of the population.

A riot had taken place in the suburb of St. Pauli, Altona, between the people and Austrian troops, in which several of the former had been killed and wounded. The Austrians were pouring in large reinforcements, and the Senate of Hamburgh had protested, and sent the document to Vienna, Frankfort and Berlin. Much exasperation was evidenced by the citizens.

Rumor states that a corps of 125,000 men is to be formed by the Germanic powers on the Rhine, to guard against any contingencies that may arise in France.

In the House of Commons on Monday, the 16th June, Mr. Spooner moved to abolish the Maynooth grant, which gave rise to a sharp debate, and was lost by only two votes—121 for the grant, and 119 against.

On Friday, the 20th, the *Ecclesiastical Titles Bill* was considered in Committee. On motion that the 2nd clause stand part of the Bill, the vote was, for it, 150; against, 35. Clause 3 was ordered to stand as part of the Bill by the same decisive vote. Mr. Sharman Crawford moved to exempt Ireland, which was opposed by the Solicitor General and Lord John Russell. Mr. Reynolds said the Government would not *dare* to carry it into effect in Ireland! The division was, for the motion, 60; against it, 255. Sir Robert Inglis moved the insertion of a clause, forbidding any Minister of the Crown, or Colonial Governor, to allow rank or precedence, in any legal or official document, to any person not having Her Majesty's license for a title or appellation derived from the Bishop of Rome. Lost—121 *Ayes;* 166 *Noes.*

THIRD JUBILEE

Of the Society for the Propagation of the Gospel in Foreign Parts.

The commencement of the Third Jubilee of this Society was celebrated on Monday morning, at Westminster Abbey, by special Divine Service, with Holy Communion. The Abbey was crowded, including 400 Clergymen among the congregation. Several Bishops were absent on their visitation tours, but the Primate, and the Bishops of London, Oxford, St. Asaph, Cork, Jamaica, Argyle, and Ross, and Bishop Otey, of Tennessee, U. S., were present. The psalms and lessons being those for the day, were noticed as being peculiarly appropriate, and particularly the latter, the 16th chapter of St. Mark, in which is recorded the mission of the Apostles and their successors, and the command of our blessed Lord—"Go ye unto all the world, and preach the Gospel to every creature." The anthem selected was Handel's, "How beautiful are the feet of those that preach the Gospel of peace, and bring glad tidings of good things;" with the sublime chorus, "Their sound is gone out into all lands, and their words unto the ends of the earth." The sermon was preached by the Lord Bishop of London, from the 8th chapter of St. John's Gospel, v. 12,—"I am the light of the world." During the reading of the offertory sentences by the Archbishop of Canterbury, a sum amounting to nearly £280 was collected, and a very large portion of the vast congregation remained to receive the Sacrament of the Lord's Supper.

Yesterday a Jubilee Meeting was held in St. Martin's Hall, to celebrate the Third Jubilee of the Society for the Propagation of the Gospel. The doors of the Hall were opened at one o'clock, and by that hour a very large crowd was gathered round the doors. It may be inferred. therefore, that the Hall was speedily filled to overflowing in all parts. At two o'clock His Royal Highness Prince Albert took the chair. There were many of the Bishops present, and several speeches made, but we shall give the proceedings next week—*Guardian.*

On Wednesday the Jubilee was celebrated in St. Paul's Cathedral, when, after a full choral service, a sermon was preached by the Bishop of St. Asaph, from Daniel ii. 35. The other prelates present were the Archbishop of Canterbury, and the Bishops of London, Winchester, Bangor, Argyle, Bombay, and Nova Scotia. There was likewise a numerous attendance of Clergy. At the close of the service a collection was made, the amount of which exceeded £170; making, with the two previous collections, £280 at Westminster on Monday, and £100 at St. Martin's Hall on Tuesday, a total of £550.*John Bull.*

The Lord Mayor yesterday gave a grand dinner to the friends of the Society for the Propagation of the Gospel, in commemoration of their Jubilee. A large number of Bishops and Clergy attended, and several speeches were made. One of the toasts was, "the Bishops of the United States of America," which was responded to by the Bishop of Tennessee, who observed, that "There were great objects set before both countries and both Churches—objects which he trusted they would have the grace to fulfil, in the promotion of human happiness by means of civilization and religion. In the promotion of these objects, both countries ought to adopt one maxim—*Be sure that you are right*, and then you go ahead." Laughter and applause.—*English Churchman.*

The *Tablet* announces that on Whit-Sunday last, "The Cardinal conferred, at his own private chapel, the order of Deacon upon the Rev. Mr. Manning, late Archdeacon of Chichester."—*John Bull.*

Foreign Preachers in Church Pulpits!!!—The introduction of foreign Protestant Ministers into the pulpits of the Church of England, has been put a stop to. At Portman Chapel, on Sunday, morning, the Rev. G. W. Reeve gave notice that in consequence of an injunction from the Bishop of

London, he would be compelled to *discontinue* the services by foreign pastors heretofore held in that Chapel on Sunday afternoons.—*Ibid.*

It seems, too, that the famous Merle D'Aubigne had been preaching in Woburn Chapel, under the care of the Rev. Richard Burgess.

We have since received our files by the *Canada.*

The Synod of the Diocese of Exeter commenced its session on the 20th of June. The Bishop and a large attendance of Clergy attended Morning Service in the Cathedral; the Sermon was preached by Prebendary Hole. The Wednesday's session passed off most admirably. Some alteration being deemed advisable in the Declaration of Baptism, the subject was deferred till Thursday.

In the afternoon, a Declaration of attachment to the Church of England, and against secession to Dissent, Protestant or Roman, was, after some discussion, agreed to. The last business of the day was the unanimous adoption of a Declaration with respect to the Popish Bishop of Plymouth (so called). This document fully exposes the schismatical and uncanonical character of the late Papal measures, and is marked by deep learning and unanswerable arguments.

The proceedings thus far have been marked by great harmony and good feeling.

New Publications.

A Second Series of Essays to prove the validity of English Ordinations, in answer to Archbishop Kenrick, by Hugh Davy Evans, Esq., has been published by Jos. Robinson, Baltimore. 2 vols. pp. 340 and 371.

These are most searching and thorough in their character, courteous in their tone, unanswerable in argument, and shed a flood of light on the history and documents of the period in question—the commencement of Elizabeth's reign. The genuineness and authenticity of the *Lambeth Record* are fully vindicated against the captious objections of the Archbishop, and the putid fable of the Nag's Head ordination is accurately traced out, and abundantly exposed. Mr. Evans has been able to procure access to all the original writers and authorities on this subject, and it is needless to say has made excellent use of them. His logical mind and trained habits at the bar enable him to expose the flimsy sophistry and inconsistent arguments of the Romish controversialist. We trust our readers one and all will obtain the present series (and the past also, if they possess it not) that they may see on how solid a basis the Anglican Church stands in this matter. There are some other important points treated of, to which we shall call attention hereafter.

The Church Review for July has made its appearance. The Articles are 1. *Wordsworth*; 2. The Rev. Samuel Farmar Jarvis, D. D. LL.D.; 3. The Puritan Church—a capital delineation of the sayings and doings of the Pilgrims, and their exposition of *Liberty of Conscience*; 4. The Canadian Clergy Reserves—an able examination of the subject, and to be continued; 5. Colleges and the Ministry; 6. Letter on Modern Pantheism; 7. The Secessions; 8. American Ecclesiastical History—some curious documents by certain disorderly opponents of Mr. Commissary Blair. Book Notices, Summary of Home and Foreign Intelligence.

We have also received the *Mercersberg Review*, *Brownson's Quarterly Review*, *The Bibliotheca Sacra*, *The Christian Parlor Magazine*, *Lossing's American Revolution*, Nos. 14 and 15, *Littell's Living Age*, Nos. 369—373.

We return our sincere thanks for Bishop Doane's eloquent charge, "*The Christian Minister*," delivered at the late Convention, which we have marked largely for insertion. Also Dr. McVickar's excellent Address before the Episcopal Society, which we purpose at an early date to transfer to our columns. Several books and pamphlets we are compelled to defer for want of room.

Diocesan Intelligence.

New York.—*Episcopal Acts performed by the* Bishop of Western New York, by the request of the Ecclesiastical Authority of this Diocese.

Consecration of Christ Church, New Brighton.—This beautiful edifice was consecrated to the worship of Almighty God by Bishop Delancey, on Thursday morning, July 3. The instrument of donation was presented to the Bishop by the Wardens, and was read by the Rev. Mr. Webbe, Secretary of the Domestic Committee. The sentence of consecration was read by the Rev. Mr. Irving, the Rector of the Parish. Morning Prayer was read by the Rev. S. P. Parker, assisted by the Rev. Mr. Betts, who read the lessons. The Sermon was preached by the Bishop, who also confirmed *four* persons, the confirmation preface being read by the Rector. The Rev. Mr. Fowler, of Monticello, was also present.

Confirmation at Sag Harbor.—Bishop Delancey officiated on Sunday in Christ Church, Sag Harbor, both morning and afternoon. In the morning, Prayers were read by the Rev. Mr. Gardner, assisted by the Rev. Mr. Foote, who read the Creed and Collects. The Bishop preached and administered the Holy Communion, assisted in the service and the distribution of the elements by the Rev. brethren above named. In the afternoon, the Rev. Mr. Gardner read Prayers. The Rev. Mr. Foote administered the Sacrament to three adults and read the confirmation preface. The Bishop preached and confirmed *thirty-four* persons, to whom he delivered an Address. A large congregation attended the solemn services.

Summary of Bishop Delancey's Visitation from June 20 to July 6, in the Diocese of New York:

Consecrated three Churches: Ordained twelve Priests and nine Deacons, including *one* Priest and *three* Deacons of Western New York; Administered the Holy Communion *four* times; Preached nine times and delivered Confirmation Address three times; Confirmed 100 persons in nine Churches.

For the Churchman.

Connecticut.—*Octave of Services at Milford.*—The ancient parish at Milford, which was organized in 1764 under the auspices of the Rev. Dr. Johnson, one of the venerable fathers and founders of the Church in Connecticut, has just seen the completion of its new Edifice; and the event has been celebrated by an Octave of Services, which, for many reasons, deserves a notice more full than usual. The old building, which had stood for nearly a century, had become too far decayed for repairing, or further safety as it was, and a little more than two years ago, was torn down and the present Church commenced. One layman of the Parish gave $1500, on condition the Church should be of stone, and others of the little flock have given sums, which if not great in dollars and cents, had a worth and value which His eyes have seen who appraised the Widow's mites. The humble and quiet, and modest, but indefatigable and incessant exertions of the Rector, the Rev. James Dixon Carder, have supplied nearly all that the means of his own parishioners were unable to accomplish; and now a beautiful Church, one well worthy to be the pride of that part of the Diocese, and which for a rural parish has few equals and no superiors at the same cost in any part of our country, stands completed, and with only a comparatively small portion of its expense yet remaining to be defrayed.

The name of the Church is *St. Peter's*, and it was first opened for divine service on St. Peter's day (Sunday). The Rector officiated, both morning and afternoon, assisted in the services by the Rev. Mr. French, a son of the Senior Warden of the Parish. The morning sermon was on the words of the 122d Psalm: "I was glad when they said unto me, let us go into the House of the Lord! Our feet shall stand in thy gates, O Jerusalem." The discourse began with interesting allusions to the previous history of the Parish; and after showing the causes of thankfulness that kindled the fervor of the pious Israelites of old, and how much greater is the burden of gratitude that should press from the Christian heart its tribute of joyous thanksgiving, he applied the principle to the celebration they were then commencing—the giving up the result of their labor and God's blessing, to be *God's House* for ever. After the sermon the Holy Eucharist was administered. The sermon in the afternoon was upon the words, "Ye will not come unto me, that ye might have life."—John 5: 40. On Monday, the double daily services and sermons were continued—the Rev. Mr. T. T. Guion preaching in the morning, and the Rev. Mr. Beardsley in the afternoon. On Tuesday morning, the Rev. Mr. Camp, who was expected, being detained by the sickness of a parishioner, the sermon was preached by the Rev. Mr. Huntington; in the afternoon, by the Rev. Mr. Bronson, by appointment. Wednesday was the day appointed for the Consecration of the Church, and there was a large gathering of clergy. From the Town Hall, which has been the place of worship during the erection of the Church, the procession of clergy started at the appointed hour, headed by the venerable Bishop of the Diocese, who was followed by nearly thirty clergymen in surplices. The Church was completely full. After the responsive recitation of the 24th Psalm was ended, and the clergy seated in the spacious Chancel, the Instrument of Donation was read by the Rev. Mr. Carder, the Rector. The Bishop then proceeded through the Consecration prayers. The sentence of Consecration was read by the Rev. Mr. Beardsley. The Commencement of Morning Prayer was said by the Rev. T. T. Guion; the Psalms for the occasion by the Rev. Mr. Hoffman. The First Lesson was read by the Rev. Mr. Cornwall; the Second Lesson by the Rev. Mr. Vibbert. The Creed and Collects were said by the Rev. Mr. Emery, and the Litany by the Rev. Wm. Croswell, D. D, of Boston. The Bishop proceeded with the Ante-Communion office, being assisted, in the Epistle, by the Rev. D. Baldwin. The sermon was preached by the Rev. Dr. Haight, of New York, from S. Matthew 13: 31—2. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof." The Exemplification of the declaration contained in the text, was first displayed in the rise and rapid growth of the Christian Church, as also in all its various branches. The History of our American branch of it was then more particularly considered. It was sixty years after the landing of the first settlers in New England before the Church was heard of, and seventy years after Connecticut was settled, before the first Missionary of the Church began to preach within the boundaries of the State. Noble mention was made of Cutler, and Brown, and Johnson, the three chief founders of the Church in Connecticut. The state of the Church at the time of the Revolution was then delineated, and a description given of its fewness and feebleness, at the end of that struggle for national independence, and its subsequent growth, like that of the mustard seed, was followed up until the four bishops were become thirty, and the 175 clergy numbered nearly 1600. The controversies through which the Church in this country has so triumphantly passed were also referred to, together with the crowds of converts the Church has gained from dissenters of all grades and shades, and both from their clergy and their people. It was instructive to look back from our present position to the days of Johnson and Cutler, when pains were taken to terrify the people from going to hear the Episcopal Missionaries preach, when the Puritan magistrates threatened them with punishment and the jail, and when the heroic preachers were *forbidden* to exercise their ministry. Those were the days when, and those were the hands by which, this parish of Milford was founded. Now, instead of being a feeble folk, the Church in Connecticut numbered over one hundred clergy, and ten thousand communicants, besides having a noble Church College, whose career of usefulness was only just beginning. Similar results could be shown in twenty-eight other Dioceses—and all these victories had been gained in spite of all the worldly advantages, which, from the commencement of the struggle, had preponderated in favor of our opponents. From the whole History of the Church, the conviction of God's presence and blessing as being with her and strengthening her, was enforced and brought home to the thankful heart, together with the assurance that, as God had blessed her in times past, so would he continue to add unto her, till the end of the world. With some happy allusions to the affairs of the parish, and incidents that had signalized the building and completion of the Church, and an affectionate eulogium on its faithful and devoted Rector, whom the Preacher had known for many years, this appropriate and beautiful discourse was concluded. The Communion Service was then proceeded with by the Rector, the Rev. Mr. Tomlinson reading the Exhortation; and, besides the Bishop and Rector, the Rev. Drs. W. Croswell and Haight, and the Rev. Messrs. Baldwin and Tomlinson, assisted in the distribution of the Elements to a very large number of the faithful.

In the afternoon, the sermon was preached by the Rev. Dr. Johnson, of the General Theological Seminary, on the words "*True of heart*"—showing forth what is the inward consecration of the heart, of which the outward Consecration of our Churches is so beautiful and striking a type.

On Thursday morning the Institution of the Rector took place. The Bishop had been compelled to return home, but had appointed his Assistant Elect, the Rev. Dr. Williams, President of Trinity College, to officiate as Institutor. On this occasion, the Rev. Dr. Haight said the beginning of Morning Prayer. The Rev. Dr. Coit read the Psalms for the occasion. The first Lesson was read by the Rev. Mr. Downing; the second by the Rev. Mr. Hopkins, of New York. The conclusion of Morning Prayer was said by the Rev. Dr. Croswell, of Boston. Morning Prayer being ended, and no objection being made, the Letter of Institution was read by the Rev. Dr. Williams. The Keys of the Parish Church were presented by Dr. French, who has been for many years a Warden of the Parish; and the rest of that most interesting and solemn service was gone through with. The sermon was preached by the Rev. Dr. Williams, who took his text from the Gospel for the Institution, (John 10: 4) "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." The sermon was an excellent and thorough setting forth of the duties and responsibilities of the Pastoral office, according to the requirements of the parochial system. Commencing with the enunciation of the necessity of the Apostolic ministry to the being as much as to the well being of the Church, he went on to examine *how* that ministry was to be brought into contact with the individual sheep of Christ's flock. He carefully guarded against any supposition that it was possible for men to shuffle off upon priest or any one else that inalienable personal responsibility, by which every man must at last stand or fall. But he went on to show *how* and to *what extent* the Priest was responsible for the souls of those committed to his charge, and how that responsibility could be satisfied only by faithful personal intercourse with his people as individuals.—All the excellencies of the Parochial system, in the various branches of its operations, were thoroughly analyzed, and triumphantly contrasted with the miserable substitutes invented by the wilful waywardness of wicked and misguided men.

The Rector then proceeded with the Communion Service, the Rev. Dr. Coit reading the Epistle, and the Rev. Dr. Haight the Gospel; and they also assisted the Rector and the Rev. Dr. Williams in the Distribution of the Elements.

After the Benediction was pronounced by the Rector, the Clergy, Wardens, Vestry and others, gathered round the newly-instituted Rector, and bade him "God speed."

In the afternoon, the sermon was preached by the Rev. Dr. Vinton, of Brooklyn, on Genesis 28: 20, 21, 22—"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's House: and of all that thou shalt give me, I will surely give the tenth unto thee." After commenting at some length on the good and the imperfect points of Jacob's character, the Preacher devoted his main attention to the mode Jacob took to show his gratitude to God for his goodness and superintending Providence, and enforced strongly the binding duty of our giving *at least* as much as Jacob vowed. From the fact that we were sons, instead of being as servants, that our knowledge is more clear, our faith more full, and all the wealth of Christ's blood has, to our certain knowledge, been paid as our ransom, and our Church privileges are far more rich than theirs—from all these he inferred that we were rather bound to give *more*, not less, than Israel of old. He showed, moreover, the judgment of the Church of England in particular, as to the obligation of the law of the tenth, and set forth the truth that withholding God's share of our property was robbery, and would be punished by a grievous curse; while an affectionate and liberal rendering unto God of the things that are God's would ensure a blessing. He concluded his bold, plain, and honest discourse, by showing that the present occasion was one peculiarly calling for substantial thanksgivings to God, for having so abundantly blessed their labors.

The sermon on Friday morning was preached by the Rev. Mr. Hopkins, of New York, on the subject of God's abiding presence in Houses consecrated to His service. In the afternoon, the Rev. Dr. Haight delivered a sermon on the words "If the Son, therefore, shall make you free, ye shall be free indeed." (John viii: 36.) He showed in what true liberty consisted, both individual and national, and was happily in keeping with the associations of the day, which was the "glorious Fourth."

On Saturday morning, also, the Rev. Dr. Haight preached an able sermon on intercessory prayer, from the words: "Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isaiah 62: 6, 7. In the afternoon of that day, an interesting sermon was preached by the Rev. Mr. Stryker, from Mark 7: 28, 29.

The services of Sunday, July 6th, completed the Octave; the full duties of the day, including the administration of the holy Communion, being discharged by the Rector alone. The sermon in the morning, which was the first by him after his institution, had reference to the relations of pastor and people, the text being 2 Corinthians 4: 5—"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." After an introduction, personal to himself and his people, and an argument for the divine authority of the Christian ministry, drawn from the context, the preacher illustrated how the true minister of the Church preaches Christ not only in the pulpit, but in sacraments, and offices of prayer and praise; and how all subjects of pulpit instruction have relation to one or the other of the three offices of Christ; as, all pertaining to doctrines and truths, to his prophetic; all, relating to redemption and salvation, to his priestly; and all connected with sacraments, privileges, means of grace, helps, governments, to his kingly office. He concluded by remarks upon the mutual dependence of pastor and people on prayer to God, for the success of the ministerial work, and besought his people not to be wanting in this part of their duty. His sermon in the afternoon was on John 6: 37—"Him that cometh unto me I will in no wise cast out."

Thus closed the services of the Octave; during which there was divine service in the Church sixteen times, together with sixteen sermons, and four administrations of the holy Communion, besides the offices of Consecration and Institution.

The Contributions at the offertory during the week were appropriated to the purchase of a Bell—and amounted to about $100.

The Music deserves especial mention. Without any organ, and, during the greater part of the time, without any instrumental accompaniment at all, the singers chanted the Canticles and sang the metrical Psalms and Hymns, with great spirit, correctness, and truth, and with a delicacy and fulness that was truly delightful. We have never, in any Church without an Organ, found the music peculiar to our service so admirably performed.

Of the Church itself we could go on writing till our readers found us tedious. Mr. Wills is the Architect, and it is one of the best specimens of his work that we have seen. The style is First Pointed. The Orientalism is correct. The Church comprises Chancel, Nave, Organ Chamber, and Sacristy. The Chancel is of two bays, with well-proportioned eastern Triplet, and one lancet on the north and another on the south side of the sanctuary, which is separated from the Choir by a light rail.—The Altar is elevated on its dais, and is of fine and large proportions, adorned with sunk panels, the one in the centre of the west front enclosing the I. H. S. inside the Crown of Thorns. On the north is a good Bishop's chair, and near it a low Prothesis, having over it a small Aumbry, built in the thickness of the wall. On the south side of the Altar, in the corner, is a small Piscina, and three Sedilia.—The Choir has a Priest's door on the south side, between the sanctuary and stalls, which, if of no other use, furnished a most delightful ventilation during the sultriness of Tuesday and Wednesday. Just opposite, on the north side, was the door from the Sacristy. The Choir has six stalls on either side, and Litany stool in the centre. The Chancel is separated from the Nave by a very good Rood-screen, of Early Middle Pointed, composed of three large trefoiled arches, and open corners, the heavy beams being crested with battlements. The Choir is two steps higher than the Nave, and the Sanctuary two higher than the Choir. A triangular buttressed Lectern stands just outside the Screen, a little to the northward. The Nave is of five bays, each of which is lighted by a lancet-couplet, except the second on the south side, which is occupied by the door. The west end has also a pair of long lancet couplets, with a circle in the gable. The Roof is open, the principals being strengthened by a tie and braces, and the joists showing for themselves between the purlines. The wall-finish inside is plaster, with Cornice at the wall-plate, and crested, in the Chancel, with plaster buttresses. The effect of the interior will be much improved by coloring the walls, which is intended, but not yet done. The tower stands at the second bay of the south side, and is surmounted by a spire, which rises to the height of 100 feet, bearing a metal Cross at top. The tower is of three stages, the third of which is an octagon, with four lancets on the principal sides. The tower is crowned by a battlement, from the midst of which a plain octagonal spire rises. The walls, buttresses, and tower, and spire, are all of solid brown stone, rough; and the masonry is put together remarkably well. The window and door jambs, the set-offs, &c., are of well-dressed stone. The Chancel Gable is surmounted by a good wheel-cross, and the western one by a smaller plain one, both of stone. The Sacristy is on the north side, and over it is the Organ Chamber, which, we hope, will ere long have its Organ. It opens by an arch into the Chancel.

Except the roofs and floors, all the wood work of the Church, from the Altar down to the fittings of the Sacristy, is of Butternut, oiled and varnished, and has a far pleasanter effect than black walnut, and hardly inferior to oak. The seats in the Nave are open benches, with low backs, and square buttressed standards. There is but one alley, in the middle. The Font, near the door, is of stone, with a drain. Bowl, and shaft, and base, are all circular, and the only ornament is a simple Cross in a circle, in relief, on the east side of the bowl. It is not raised on a step. The principal dimensions of the Church are as follows: length of Nave, 66 1-2 feet; of Chancel, 29 feet; breadth of Nave, 25 1-2; of Chancel, 16 1-2; height of side walls, 17 feet; of roof ridge, 38; of spire, 100. The sittings will easily accommodate 350 persons in the Nave. The cost has been about $7000.

All the windows are filled with stained glass, manufactured by Carse, of No. 3 Spruce street, New York, that in the Chancel triplet being of uncommon excellence. It contains, in the centre light, the Baptism, the Transfiguration, and the Crucifixion, in Vesica medallions, separated by rich crosses in circles, and having the Dove in the head of the light. In the two side lights are the four Evangelists with their symbols; and in the head, on one side the pillar of fire, on the other the Star of Bethlehem. The ground is a rich diaper of various colors. The north window of the Sanctuary bears in the centre medallion the three nails; and the south bears, similarly, the hammer and pincers. The circle in the west gable bears the Trinity monogram, and the two western triplets are filled with delicate geometrical arabesque. The other windows have only a colored border, around a body of neutral tinted glass. But the most interesting window in the whole Church is a lancet on the south side of the Choir, erected in memory of the admirable Rev. Dr. Johnson, the founder of the Parish. It represents him standing upon a triple shaft as pedestal, vested in surplice and stole, and bearing the Book in his right hand, the chalice in his left, and having a rich canopy over him. Underneath the pedestal is his coat of arms, with the significant motto: *Per aspera ad astra.* At the bottom of the window is the inscription: "Samuel Johnson, D. D., hujus parochiæ Sacerdos Primus. Ob. Epiph. MDCCLXXII." This memorial window we rejoice to see, and hope that similar ones will become general, in place of the miserably ugly marble tablets which have been for many generations deforming the walls of our Churches. The Parish will ever regard this memorial of their noble founder with pride and affection.

Beautiful as this Church is, in itself, its charms are wonderfully enhanced by the uncommon beauty of its situation. Its Chancel is but a few feet from a small stream, which there expands into a mill-pond. Near it are groups of noble elms and other trees, and a considerable extent, on either side, of smooth green grass. Indeed, the whole village of Milford is one of the most attractive we have seen in this country. With hardly any of the rapid growth which is so characteristic of American villages, sprung up only yesterday or the day before, Milford abounds with rows of tall, stately drooping elms, draped in the dignity of half a century or more. In every direction the roads wind gracefully between greensward borders, and under shady trees, or end in quiet lanes, bordered by deeply-embowered cottages. Over the brook that flows through the village, expanding now and then into ponds, rustic bridges are thrown. Even the Fourth of July passes here in a silent calm, which only the jaded fugitives from the dusty noisy city can fully appreciate. And the hearty, kindly hospitality of the inhabitants, as free as their village is lovely, fills up all that is wanting to complete the attractions of Milford. None who have been present at this Octave of Services will ever forget either the occasion itself, or the delightful circumstances amid which it was celebrated.

New Jersey.

On Sunday, 29th June, (second after Trinity, St. Peter's Day,) in Christ Church, New Brunswick, the Bishop admitted Messrs. Elvin K. Smith, and Eugene Augustus Hoffman, A. B. Alumni of the General Theological Seminary to the holy Order of Deacons. Morning prayer was read by the Rev. James Rowland; Mr. Smith was presented by the Rev. Mr. Lybrand, and Mr. Hoffman by the Rev. Mr. Stubbs, and the Bishop preached and administered the Holy Communion. The Rev. Reuben H. Freeman, Deacon, was present.

In the afternoon, the Rev. Messrs. Smith and Hoffman read prayers, and the Bishop preached. The Rev. Messrs. Stubbs and Lybrand were present.—*Banner of the Cross.*

Wisconsin.—On Trinity Sunday, the Bishop of the Diocese of Wisconsin admitted, in the Chapel of the Nashotah Mission, Messrs. J. O. Barton, E.H. Battin, A. Bingham and G. P. Schetky, to the order of Deacons. Morning Prayer was read by the Rev. Mr. Armstrong, of the Diocese of Wisconsin, and the Rev. Mr. Wheeler, of the Diocese of Indiana, assisted in the Lesson by the Rev. Mr. Merrick, of the Mission in Minnesota. The Sermon was preached by the Rev. A. D. Cole. The Candidates were presented by the Rev. Wm. Adams. Besides the Clergy above named, the Rev. Messrs. Abercrombie and Sorenson, of the Diocese of Winconsin, were present, and assisted in parts of the service. A very large congregation were present. The young men ordained repaired to their fields of labor; two in Wisconsin, one in Indiana, one in Ohio.

Nashotah Mission.

Report to the Bishop, read in Convention of the Diocese of Wisconsin.

Families connected with the Mission,	5
Individuals,	31
Comunicants, added 1, present number,	24
Baptised, infants,	4
Confirmed,	1
Communion Offerings:	
Episcopal Fund,	$5
Other Purposes,	$35

This Report begins with the 1st of September, 1850, when the President entered upon his duties. The above statistics convey a very inadequate idea of the Mission, and the great object sought to be accomplished. Of the Communicants fourteen are preparing for the Holy Ministry. Of these, ten are candidates for Holy Orders. The remaining four are expecting in due time, if the Lord will, to become Candidates. Four of the Candidates are to be ordained on the next Lord's day, being Trinity Sunday. When the next regular term opens, seven are expected to take the place of the four thus going forth to their work of love. More, doubtless, will be added to our number. Few places can be found better fitted for pursuing the study of Theology. Retired, yet easy of access, in a healthy location, surrounded with beautiful scenery; with a good-working library, a regular system of instruction, this school of the Prophets offers as good advantages as any in the country. Young men, fully resolved to enter, by the Lord's blessing, the Holy Ministry, can join us at any point of their preparation. For $75 per annum, it is proposed to provide the student with everything but clothing, and in not a few instances that is also supplied. To accomplish her great purpose, that of providing the Nort-West with clergy, to a great extent belonging to this large and interesting field, Nashotah needs, as she has received, the alms and offerings of the faithful. The President gratefully acknowledges the donations already entrusted to his care. He joins with all the members of the Mission in thanking the Editors and Publishers who have so kindly furnished the Reading Room of the Institution with their periodicals. He humbly hopes that Nashotah, thus far greatly blessed in her work, will continue to deserve the gifts and donations of the Baptized and the Communing. —*Banner.*

A. D. COLE, *President.*

Kentucky.—*Ascension Church, Frankfort.*—The Bishop of the Diocese began his Visitation of this Church on Friday, June 20th. Evening Prayer was read by the Rev. Professor Elwell, and the Rev. John N. Norton, Rector, and the Bishop delivered an address to the children of the parish schools. Saturday was taken up in the examination of a candidate for holy orders. After evening prayer, at 8 o'clock, the Bishop preached from Romans viii., 19–23. Subject—*The incidental evils of the Fall, and the remedy for those evils.* On Sunday morning, after prayer by the Rev. Messrs. Elwell and Norton, the Bishop preached a sermon appropriate to the Jubilee, from Psalm xliv., 1-4, in which he sketched in a most graphic and able manner, the *position and destiny of the Saxon race, in connection with the final triumph of the Church.* He then ordained Mr. John W. Venable, Deacon, and administered the Holy Communion. In the afternoon he preached from 1 Corinthian's iii., 17, and confirmed *eighteen* persons. At night the third service was performed by the Rector, and the Rev. John W. Venable preached from Romans vi., 23. At the same hour, after prayers by the Rev. Mr. Elwell, the Bishop preached at the Kentucky Military Institute, (five miles from Frankfort). Thus ended a well spent and happy day. —*Banner.* P.

Minnesota.—A Corner Stone Laid.—On Thursday last, the 29th ult., at Stillwater, the Episcopal Mission laid the corner stone of a third church edifice in Minnesota, to be built in the Ecclesiastical style.

At the appointed hour, the clergy in their surplices, attended by a body of the laity, moved from the dwelling of Mr. Justice Harris, repeating, responsively, an appropriate chant; and at the site, the services were continued by Messrs. Breck and Wilcoxon.

A document was read containing an account of the ceremony and other necessary matters, of which the following is a copy:

"GLORY TO THE TRIUNE GOD."

This corner stone, (in the absence of the R. R., the Bishop,) is laid by the Rev. John A. Merrick, Deacon, on this, the Festival of the Ascension, 29th May, A. D. 1851. The Rev. James Lloyd Breck, the Rev. Timothy Wilcoxon, and the Rev. E. G. Gear, being present and officiating; these comprising the clergy of the Territory. The Rev. Mr. Gear will deliver the address.

The Church here to be erected, by the name of The Church of the Ascension, is to be devoted to the services of Almighty God and the principles of the Catholic Faith, as maintained by the Protestant Episcopal Church in the United States of America.

"Other foundation can no man lay than that which is laid, even Jesus Christ."

The R. R. Philander Chase, D. D.—Presiding Bishop of the American Church.

The R. R. Jackson Kemper, D. D.—Missionary Bishop, having Episcopal charge and oversight of Minnesota.

His Excellency, Millard Fillmore, President of the United States.

His Excellency, Alex. Ramsey,—Governor of Minnesota.

Deposites.—Holy Bible, Book of Common Prayer, Church Almanac for 1851, the Banner of the Cross, the Calendar, the Churchman, the Gospel Messenger, the (London) Gospel Missionary, (Ecclesiastical periodicals,) the Pioneer and Democrat, (secular papers of Minnesota,) and a copy of this document.

The estimated cost of the church, to be built of plank, is $1000. Its dimensions are 42 feet long and 20 feet wide, including chancel building. A tower is to rise from the ground at a corner. The land upon which it is to be erected, a donation of John McKusick, Esq., is prominent for its admirable situation, commanding a full view of the Lake.

Three devoted ladies in the East, have presented $400, to be applied toward the erection of this church as a memorial of a deceased brother.

Among those present and manifesting his deep interest, was the venerable Greeley, of Greely Prairie, now verging towards his 80th year.

Immediately after the conclusion of the ceremony, the Holy Communion was celebrated; and in the evening the service of the Church was read by the Rev. Mr. Merrick, and a discourse on the Apostle's creed, was pronounced by the Rev. Mr. Gear, of Fort Snelling.

Notwithstanding that the inclemency of the weather during the past few weeks, led all to anticipate an unfavorable state of the atmosphere, the clouds unexpectedly cleared away, and the noonday sun shone with unwonted brilliancy, as if Heaven thus smiled auspiciously upon the scene.

Pioneer.

CLERICAL CHANGES.

Rev. Robert J. Walker to the Church of the Messiah, Brooklyn; Rev. A. N. Littlejohn, of Christ Church, Springfield, Mass., to St. Paul's Church, New Haven, Conn.

Rev. Abel Ogden requests that letters and papers intended for him, be directed to Canton, St. Lawrence Co., New York.

Rev. Charles Seymour having resigned the Rectorship of St. James', Skaneateles, requests that his letters and papers be directed, care of Messrs. Scribner and Coolidge, 134 Front street, New York.

Letters and papers for the Rev. Jubal Hodges will be addressed to Malone, Franklin County, New York.

To Correspondents.

"J. H. H." and "P." have been received, and are under consideration.

Married.

At Williamsburgh, L. I., on Thursday evening, July 3rd, by Rev. B. F. Taylor, Thomas D. Combs, to Miss Eliza Nash.

Died.

At the residence of her son, Alpheus Banning, July 4th, Mary Banning, widow of the late John Banning, aged 75 years, in the joyful hope of the resurrection of the life to come.

In Duanesburgh, N. Y., June 23d, of disease of the heart, Mary Frances, wife of the Rev. Wm. O. Jarvis, and daugter of the late Rev. Moses Bent.

On Saturday Morning, 5th inst., after a protracted illness, in the 29th year of her age, Elizabeth Turner, wife of Rev. Richard M. Abercrombie, and eldest daughter of Wm. R. Cooke.

From the Alta California, 16th May.

The Funeral of Mr. Burgoyne.—The last solemn rites and parting tributes were yesterday paid to the remains of the late Benjamin Burgoyne, whose demise was noticed in our paper of yesterday. The funeral was attended to the cemetery by a number of friends. The annexed we have from one of the number who esteemed him.

Thus has passed away from the scene of his earthly labors, one whose absence cannot but remind us that the community, in common with his afflicted family, have sustained a loss—a loss which will long be remembered by those who are numbered among the large and varied circle of his friends, both here and at home.

Although the cold grave conceals the remains of our departed friend, he has left behind the bright and ever living example of a truly good and virtuous man. His warm and generous heart, added to his modest and retiring manner, won for him the respect and love of all who were in the habit of meeting him in his daily walks. His amiable disposition was a prominent feature of his character, and while it endeared him to us all, cannot but stimulate us to reach that high standard of moral excellence which was so conspicuous in his life.

His attachment to the church, of which he was a member, will be long remembered, and nowhere will his absence be more severely felt, than among those with whom it was his privilege and pleasure to worship in the House of God.

Elected as Secretary of the Convention of the Episcopal Church of this Diocese, at their last convention, the vacancy can scarcely be supplied with one whose devotion and efforts would exceed those of our departed friend, in the cause which indentified him with the church, and may we not hope and believe, that he has passed to a better world, where those

"Who, having run in faith their course,
And died in holy fear,
Rest from their toils, yet gently force
Us by their memories dear.

C. D. J.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

July.

Wednesday,	" 23,	A. M. Morris.
		P. M. Gilbertsville.
Thursday,	" 24,	P. M. Unadilla.
St James, Apostle, Friday,	" 25,	A. M. Otego.
		P. M. Westford.
6th Sunday aftr Trinity,	" 27,	A. M. Cooperstown.
Monday,	" 28,	A. M. Exeter.
		P. M. Richfield, (Monticello.)
Tuesday,	" 29,	A. M. Richfield Springs.
Wednesday,	" 30,	A. M. Cherry Valley.
August.		
Friday,	Aug. 1,	P. M. Fairfield.
Saturday,	" 2,	A. M. Norway.
7th Sunday after Trin'y,	" 3,	A. M. Little Falls.

FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

Notice is given that James J. Aspinwall, Esq., has been elected Treasurer of the Foreign Committee of the Board Missions, in the place of J. Smyth Rogers, M.D., deceased. All contributions intended for the Foreign Missionary Treasury, are hereafter to be addressed to Mr. Aspinwall, No. 86 William Street, New York.

The acknowledgments of contributions will invariably be closed on the 15th of every month, and published in the Spirit of Missions for the month next ensuing.

Foreign Mission Office, 2 Park Place. P. P. Irving,
June 16, 1851-1m. Soc. Sec.

Acknowledgments.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 6th ult., the following contributions, viz.:

Trinity ch, Ulster, Rev E A Nichols, 4; St Pauls, East Chester, Rev H E Duncan, 4; Ch of the Messiah, Glenn's Falls, Rev J A Spooner, 5; St Georges, Flushing, Rev J C Smith, 42 85. Total, 55 85.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
July 8, 1851. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 1st ultimo, the following contributions, viz:

Grace ch, Brooklyn Heights, Rev Dr Vinton, add to Jubilee coll, 2; St Peters, Albany, Rev Dr Potter, part Jubilee coll, 85 47; Church of the Transfiguration, NY, Rev G H Houghton, 25; St Saviour, Maspeth, Rev Wm Walsh, part Jubilee coll, 6; St Peters, Westchester, Rev C D Jackson, in add, 5. Total, 123 47.

C. N. S. ROWLAND, Treasurer,
July 8, 1851. 55 Water street.

PASTORAL AID SOCIETY IN THE DIOCESE OF NEW YORK.

The treasurer of the Society acknowledges the receipt of the following sums:

St Marks, Rev Dr Anthon, A T Stewart, 20; J Clinch, 10; six ann subs, 6; Calvary, Rev Dr Hawks, contributions from members, 90; Christ, Brooklyn, Rev Dr Stone, 82; St Luke, at Somers, W C, Rev Mr Partridge, 20; St Peters, Rev Mr Canfield, coll, 40 14; from members of the Ch of the Ascension, part of the offering commemorative of the 150th anniversary of the L. P. G. (specially appropriated,) 1,000. Total, 1,268 14.

WM. A, SPENCER.
Treasurer.
July 8, 1851. 49 Chambers st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 1st inst.

Ch of Ascension, Rev G T Bedell, 80; Morristown, St Laurence Co, Rev J Scovill, 4 75; Miss M Norrie, sub, 2; All Angels ch, Rev T McC Peters, 2 65; a friend, from Indiana, 9. Total, 98 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 8, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 1st inst.

Miss M Norrie, sub, 1; Rev R Lindsay, Broome, Canada, 5. Total, 6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 8, 1851. 20 John street.

The undersigned gratefully acknowledges the receipt of alms, for the erection of a Mission Church at Stillwater, on the Saint Croix, in amount four hundred dollars, from three ladies in the Eastern States, in memory of a deceased brother.

JAMES LLOYD BRECK,
St. Paul, Minn., June 10. For the Minn. Mission.

NASHOTAH MISSION.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt of $3 from Mrs B, Saratoga Springs; 2 from a member of Grace ch, Brooklyn, LI; 25 from a young lady of St Stephens ch, Ridgefield, Ct, thro Stanford & Swords, NY.; 5 from Rev S B Bostwick, Sandy Hill, NY; 10 from Miss Sophia C Kemper, Easton Pa; 12 30 from St Pauls ch, Milwaukie, Wis.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, June 26, 1851. Pres. of Nash. House.

LITTELL'S LIVING AGE, No. 374, 12½ cents.

CONTENTS.

1. Thackeray and Dickens, [North British Review.
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3. Cunynghame's Glimpse of the United States, [Spectator.
4. Brother Charles, [Chambers' Journal.
5. Wyld's Model Globe, [Daily News.
6. The Drying Process, [Chambers' Journal.
7. The Bereaved Trombone, [Do.
8. Pigs and Pig-Worship, [Tait's Magazine.
9. A Moorish Execution, [Buffalo Commercial Advertiser.
10. The Value of Rubbish, [Chambers' Journal.
11. The Empire of Japan, [Examiner.
12. A Murderer's Confession, [Do.
13. Companions of my Solitude, [Spectator.
14. Mr. Thackeray's Second Lecture, [Examiner.
15. Martineau's History of the Peace, [Spectator.
16. Fortification of the Church, [Do.
17. Turn of the Tide for Ireland, [Do.
18. Indian Handicrafts, [Chambers' Journal.
19. Correspondence, [Of the Living Age.

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Church Publishing House,
137 Broadway.

REPORT FOR JUNE, of the New York Life Insurance Company, 106 Broadway. This institution during the month of June, 1851, has issued One Hundred and Seventeen policies, viz:

To Merchants	36	To Manufacturers	11
Lawyers	10	Mechanics	3
Clerks	12	Agents	5
Farmers	4	Clergymen	2
Ladies	2	Machinists	
Physicians	6	Public Officers	8
Hotel Keepers	1	Others	10
Architect	1	Bankers	3
Editors and Publishers	3		
	75		42
			75
Total for the month,			117
Whole number of policies issued by the Company,			7195

Accumulated capital,

$360,000,

which is principally invested in New York and United States Stocks.

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Poetry.

From the American Messenger.

Birthdays.

BY MRS. L. H. SIGOURNEY.

Bright birthdays, in the happy home!
And tender love prepares
Fond gifts to please the precious child
That dwelleth on its prayers.
It showereth o'er the blooming youth
Blessings and tokens sweet,
And bows before the hoary head
To pay an offering meet.

The birthday of the absent! Thought
On winged scroll shall fly
To distant realms, or stranger climes!
Beneath a foreign sky;
Or bear that love o'er ocean waves
That fierce with anger frown,
Which many waters cannot quench,
Nor all their billows drown.

The birthday of the dead! Be sure
That sacred date to keep;
Send portions to the sick and poor,
And dry the eyes that weep;
Wrap garments round the shrinking form.
Homes for the orphan find,
And bid the light of knowledge beam
Upon the darkened mind.

Spread wide the page that speaks of God;
Speed on the mission-band,
O'er western vales, o'er Asia's wilds,
Or far Liberia's strand:
Give teachers to the prairie-child;
Shed hope o'er souls forlorn;
Speak kindly words to erring hearts
That feel the sting of scorn.

Remember those who climb the shroud
And plough the surging main;
Breathe pity through the prison-grate,
On sin's despairing train:
For all mankind let deeds and prayers
Of pure good-will be given,
So shall the birthdays of the dead
Help thine own soul to heaven.

Selected Matter.

Rev. B. P. Aydelott, D.D.

We find in several of our denominational exchanges the following letter from this individual, which we insert as an ecclesiastical curiosity, and for the convenience of future reference should there be need:

CINCINNATI, May 26, 1851.

Right Rev. and Dear Sir.—I need not say to you, how dreadful are the evils prevailing in our Church. You have ably exposed many of these in your various charges, addresses, and other publications against anti-Protestant doctrines and practices amongst us. Neither need I say to you, that these evils are not of recent growth. They have been, indeed, greatly strengthened and extended by the recent Romish movement in the Church of England, and especially by the republication of the Oxford Tracts, and similar writings in our country. But they existed long before, and the way so prepared, that with comparatively little effort, they speedily obtained their present mastery over us.

Soon after I became a candidate for the ministry, I discovered these evils, then in their *embryo* state; and my studies were almost one continued struggle against them. The whole course of my ministry has been a similar warfare.

Every intelligent pious man in our Church must *now* see, I think, with the Bible in his hands, and the history of the Church for the last few years before him, that what is called Puseyism, or the Sacramental system, is simply High-Churchmanship developed, and that from the former, it is but a step, and that a very short one, to Rome. It was very natural, however, that one like myself, brought up in the Episcopal Church, and who had never been a member of any other, should believe the best possible of her, and be very reluctant to see her faults. Hence, when the evils, now so unfolded and predominant throughout our borders, were first beheld by me in their early aspects, I could not but regard them as *incidental*—not the natural and necessary results of the system. I hoped and believed that they were merely a misfortune—great indeed—still, merely a misfortune into which any Church, however ridically sound, might be betrayed; but from which, by wise Christian effort, she might be restored to her original purity. Such were my views of High Churchmanship, both in its doctrines and practices. Hence, I could not but hope, that evangelical truth and piety would finally triumph amongst us, and that, without any fundamental change in our ecclesiastical system. In a word, I regarded evangelicalism as the native and healthful growth of the soil, and High Churchmanship as a poisonous exotic.

With these views, and in this frame of mind, I labored nearly ever since my entrance into the ministry, in the various positions in which it pleased divine Providence to place me. Occasionally, indeed, doubts would cross my mind—whether the evils under which our Church suffered, might not be more deeply seated than the friends of evangelical religion among us supposed. Why—if this is not the case—why have anti-evangelical principles and practices so vastly preponderated in the Episcopal Church? Why have there been in her history such frequent manifestations of Popish principles and practices? Such thoughts would now and then occur to me.

I have contended for the evangelical cause during my whole ministry, as my health and circumstances would allow, and by every lawful means in my power. I have never shrunk back from any degree of odium to which such a ministry in such a Church would necessarily expose me; and have always endeavored patiently, and for the most part, silently, to bear the reproaches which it brought upon me. And, what is still more painful, I have not hesitated to risk the coldness and alienation of friends when I thought fidelity to Christ required this trial. Such has been my ministry in the Episcopal Church,—however feeble and imperfect, yet always open, decided, thoroughly evangelical. Both friend and opposers will, I doubt not, freely allow this.

I have, therefore, now but one course before me.

Convinced that the evils prevalent among us are not merely incidental, but that they naturally and necessarily grow out of errors unhappily retained by us at our separation from the Papacy and incorporated in our very standards; convinced that there is thus room on our platform, where the advocates of baptismal regeneration and other kindred errors of Rome may honestly stand, so that we cannot lawfully put them out; and convinced after years of patient waiting and earnest effort, that reformation in our Church is utterly hopeless: what does Christian integrity, what does common honesty require of me?

I think that I cannot be justly charged with rashness or want of due consideration. I am greatly averse to changes, perhaps too much so. No mere inconvenience, no considerations of expediency alone have ever driven me from my accustomed path. I must feel myself thrust out by conscience before I can reconcile myself to a change.

Such, then, is briefly my position:—after close examination, and long and prayerful reflections, I believe that the Protestant Episcopal Church needs reformation, but that she cannot be reformed. I must therefore reform *from* her. Duty to the cause of Christ, to my family, and to the world, forbid me any longer to give my influence, however small it may be, to the support of what I cannot but regard as FUNDAMENTALLY WRONG.

With a solemn sense of the responsibily of the step I am now taking, and with no other feeling, I trust, than that of personal kindness toward those whom I leave, I must respectfully, though in great heaviness and sorrow of heart, notify you of my determination no more to exercise my ministry in connection with the Protestant Episcopal Church.

Your brother and servant in the Gospel,
B. P. AYDELOTT.

BP. MCILVAINE.

The *Western Episcopalian* thus summarily disposes of the case:—

The Rev. Dr. Aydelott.

The last "Presbyterian of the West" contains a letter from Dr. Aydelott to Bishop McIlvaine, in which the former notifies the latter of his "determination no more to exercise his ministry in connection with the Protestant Episcopal Church." We are heartily glad that the Dr., in accordance with advice given him long ago, has at last taken this step; not that we have formed a low estimate of his abilities, his personal piety, or his zeal for evangelical truth, but because of the peculiar position which he has for years chosen to occupy, and which has often made us feel like exclaiming in reference to him, "save us from our friends." We have looked upon him as unfortunately lacking in those warm affections and that tolerating spirit, which, if they are not charity itself, are kindred to it, in some of their operations, and dispose one to bear with the infirmities of men and the imperfections which necessarily belong to all human systems, and enable one to appreciate the conduct of those who are similarly constituted. Hence, while perhaps himself discriminating in doctrines, and slightly valuing those peculiarities which constitute the external beauty and strength of the Episcopal Church, he has had no patience with any who entertain certain erroneous views, and but little sympathy with those who tolerate them at all, or would oppose them in a way different from his own. And hence, too, we are willing to believe that he has been mainly influenced by a sense of duty, in disregarding established usages, and in frequently indulging in denuntiatory remarks, which have only wounded the friends of the Church, and enabled her enemies to refer to him as high authority for their injurious aspersions.

During the last sixteen years, or ever since the severance of his pastoral relation with Christ Church, Cincinnati, he has, if we except a few months of last year, when he had charge of Trinity Church, given very little evidence of his being an Episcopal clergyman, having, in all that time, never attended more than one Convention, having, we believe, given his successor in Christ Church, no assistance in the pulpit and but little to other Rectors in the city. Yet he tells the Bishop that the whole course of his ministry has been a warfare against the evils which he early "discovered, in their embryo state," in the Episcopal Church. And it is not wonderful, therefore, since his mind has been so much occupied, and for so many years, only with what he considers errors, that he should at last be able to see but little else, nor that what were at first, evils "in embryo," should have become so magnified, as to render the whole system in his view "FUNDAMENTALLY WRONG." He has persuaded himself that the "Protestant Episcopal Church needs reformation, but that she cannot be reformed," and therefore that he "must reform *from* her." We are no more surprised at such a result, than we should be at the announcement of Dr. Pusey's entire reconciliation with Rome. And, while we entertain the kindest feeling towards Dr. A., and are anxious to see the number of evangelical clergy greatly increased, our only regret, at his departure, is that it did not take place long ago. To what denomination he will attach himself, we know not, unless an intimation is given in the facts that his letter appeared first in a Presbyterian paper, and that he has for some time been preaching in a Presbyterian pulpit. We trust that his ultra notions and proceedings so apparently inconsistent with what is expected of a true son of the Church, will no longer be thrown up as a reproach to those who are striving to promote "Evangelical Truth," as well as "Apostolic Order."

How cool the announcement that "he has been for some time preaching in a Presbyterian pulpit;" while no efforts have been made to vindicate the authority of the Church, and punish the contemner of his ordination vow. Might it not be well for the Diocesan of Ohio to drive away erroneous and strange doctrines from his own field of supervision, instead of *Episcopizing* in other men's Dioceses.

From the Boston Daily Evening Traveller.—May, 1851.

Essay

ON THE HISTORY AND PROGRESS OF GEOGRAPHICAL DISCOVERY.

BY REV. DR. ROSWELL PARK.

(Concluded.)

We proceed finally to delineate the progress of discovery in the interior of Africa; as being a topic next to the preceding in interest and importance. It has already been mentioned that the northern portion of Africa was known to the Ancients; and the progress of discovery by the Portuguese navigators, around the coasts of this vast peninsula, has been sufficiently described. About the year 1500, Leo Africanus, a Moor, who had travelled extensively in the northern parts of Africa, wrote a description of these regions, which has served as a basis for farther discoveries. (Enc. Am.) Centuries expired before any more definite information was obtained concerning the interior of Africa. At length, in 1768, James Bruce, a Scotchman, who had already travelled extensively, set out on a journey up the Nile, with a view to discover the sources of that river; and passing above Gondar, supposed himself to have accomplished his object. Returning to Scotland in 1773, he published, at length, an account of his travels in Nubia and Abyssinia, containing much valuable information. (Enc Am.) Nubia had already been visited by Norden, a Dane, about the year 1635; and thus the region of the Nile had become comparatively known. But in regard to the Niger, it was only believed that a large river existed in the interior of Africa; while no one knew even the direction in which it ran. De Lisle giving it a westerly course, and D'Anville the reverse. Accordingly, the exploration of the Niger became the great problem of African geography; and British enterprize was at last engaged in it. In 1788, a Society was organized by Sir Joseph Banks and others, for promoting discoveries in Africa. It was called the African Association; and the first traveller sent out under its patronage was our countryman, John Ledyard. He died at Grand Cairo, in November of the same year, without reaching the field of enterprize. In the next year, 1789, Mr. Lucas was sent out; and although he went no further than Mesurata, in Tripoli, he brought back some account of the Niger, collected from Fezzan merchants. In 1790, Major Houghton was sent on the same errand, and ascended the river Gambia; but before reaching the Niger, having turned northward, towards the great desert, he was betrayed by the Arabs, and there perished, or was murdered, in 1791. No farther efforts were made in this direction until 1795; when the celebrated traveler Mungo Park was sent out by the Association, on this perilous enterprize.—Following the route of Major Houghton, whose sad fate he ascertained at Jarra, near Kemmoo; and thence proceeding southeastward, he was the first European who enjoyed a view of the river Niger, approaching it near Sego. He went no farther at this time than Silla; and then returning to the Gambia, he reached England again in 1797. The Association next sent out two German travelers; Hornemann, in 1797; and Roentgen soon after. The former proceeded by way of Fezzan, and the latter by way of Mogadore; but both perished or were murdered, without achiving any important results. In 1805, Mungo Park having received a commission from the British government to explore the Niger to its mouth, proceed to Pisania, on the Gambia, and there organized an expedition of forty Men. Most of these died before reaching the Niger; but at Sansanding, near Sego, Park built a small vessel, and set sail down the river. It has since been pretty well ascertained that he was killed by the natives, at or near Boussa, in 1806; and that not a single white man survived to tell the tale.

The Swiss Burchhardt was next sent out by the African Association, in 1809. But although he traveled from Syria around to Nubia, he added nothing concerning the Niger; and he died at Cairo in 1817. In 1821, an expedition consising of Dr. Oudney, Major Denham, and Capt. Clapperton, proceeded to Tripoli, in order to travel to Bornou, by way of Fezza, and to exlore the course of the Niger. They reached Kouka, the capital of Bornou, together, in 1822; having discovered Lake Tchad on the way. Thence, Denham made explorations southeastward; but Clapperton proceeded westward to Soccatoo, near the Niger, and Oudney died while accompanying him thither. The survivors returned to England in 1825; and in the same year Capt. Clapperton was again sent by the British government, to land at Badagry, on the Slave coast of Guinea, and explore the country northward. He did so; and crossing the Niger at or near Boussa, he visited Kano, the capital of Houssa; and thence proceeded to Soccatoo, which he had previously visited from Tripoli; thus completing his journey across Africa,—the first that had ever been made by an European. Capt. Clapperton died near Soccatoo, in 1827; but his servant, Richard Lander, survived him, and brought his papers home to England. Meanwhile, Major Laing had traveled across the desert, from Tripoli to Timbuctoo, in 1826; but was killed by his guide on the way thence to Sego, and Caillie, a French traveler, next penetrated the river Senegal to Tinbuctoo, in 1827, returning across the desert to Fez in 1828. At length, Richard Lander, whose return from Africa we have just noticed, volunteered a new effort, and his services were accepted by the British government.—Accompanied by his brother, John Lander, in the beginning of the year 1830, he landed at Badagry, and followed the route of Capt. Clapperton to Boussa; ascending the Niger to Youri. From thence the two brothers descended the Niger to the sea, by way of the principal mouth, formerly called the river Nun. After enduring indescribable hardships, they reached England again in 1831, and brought back full accounts of their important discovery; which has settled forever the vexed question of the termination of the river Niger. It should here be added, that the natives call the upper part of this river the Joliba; and the lower part, the Quorra.

Here we close the present essay on the History of Geographical Discovery. To proceed any farther, would be to enter upon the long list of travelers and voyagers, who have contributed materials to fill up the outline already sketched; but whose footsteps we have no leisure at present to pursue. Perhaps a volume might be prepared, which should comprehend the whole subject, and present a more satisfactory view of it, than has ever yet been presented in a popular form. But this is a task which must be left to abler pens, and sustained by greater resources, than the present humble effort required.—Enough has been said, to prompt the parting reflection—at what an expense of property, and energy, and life itself, our actual knowledge of the earth has been acquired. We honor the brave, who have fallen upon the battle field, and died in the arms of victory. But, surely, no less glory is due to those peaceful heroes, who have ventured forth into unknown lands, or unknown seas, and braved the perils of the deep, the perils of savage life, the dreary desolation of polar ice-fields, or the dank miasma of tropic marshes, and the scorching breadth of tropic deserts, in order to extend our knowledge of the habitable globe. They dared all that man can dare; they suffered all that man can suffer. And the cause was worthy of the sacrifice; for the extension of geographical knowledge has enlarged the boundaries of civilization, and prepared the way for the extension of Christianity. Honor to their names! And whilst the youthful aspirant for fame is reaping the fruit of their toils, and easily acquiring that knowledge which they yielded their lives to procure, let them never forget the men that procured, nor the magnificent results which are already beginning to attest the value of their labors.

Interview with an Indian Recluse.

"I passed from him to visit the Hermit of the Hill; not one of those dirty obscene beggars who call themselves Fakeers, or Sanyasses, and hang about towns and villages, but a real hermit, who has lived in his cave, as he told me, for thirty-five years. I had heard of him from others, and found him just as I had expected. I believe that formerly he really practised asceticism, but he has long given that up, and seems to be enjoying the results of his asceticism in the respect and presents of the people. His cave is made into a very comfortable abode, and its site is particularly well chosen, inasmuch as it escapes all the heat and glare of the sun after an early hour in the morning. I found him sitting on his stool, with three old Brahmins from the town chatting with him; he had chairs, a cot, a table, and many more little conveniences than most natives have. On an old rug on the cot, sat cowering and mumbling like a monkey, a young man, who apparently aspires to be the future possessor of the cave. The hermit himself was a comfortable, fat, elderly gentleman, with a clean cloth round his waist, and a clean skin on his body, which, by its comfortable folds, showed the good living he enjoyed. He saluted me in a very friendly manner, and gave me a chair, and then began to enumerate the number of European gentlemen who had paid him a visit, and exhibited their kindness by leaving him a present. I treated him with great respect; and, after some general conversation, I told him I had a question to ask him, for which I should be much obliged if he could give an answer. 'I had committed many sins,' I said, 'and I knew that it was only just that God should punish sin; how could I escape this punishment?' He answered me very readily by the old tale, 'You must meditate upon God, you must pray, you must give alms,' &c; and he was quite satisfied with his answer, as were also the Brahmins who sat listening. I told him in a humble way, that even I was able to discover that this would never do to remove my sins; for all these prayers, devotions, alms, &c., proceeded from out of my evil heart, and how could they, being evil, cure its corruptions? I added, by way of illustration, (what I find to be unanswerable and a most useful simile), that in Masulipatam there are salt wells. and consequently the water in them is useless, and I knew that if a man was to draw a few buckets full of the salt water out of one of them, and then pour it back again into the well, he would never by this means make the salt water sweet. He acknowledged my illustration, and passed on to general conversation: but I brought him back again, reminding him that he had not satisfied my question; he merely repeated his former recipe, and I told him again that I knew it would not do, for that for years past I had been praying to God, &c., as he told me, and yet all this so-called righteousness had not removed my sins, nor given me that peace of mind which ought to accompany forgiveness. He still had no other remedy to give me, but said if we poured good water into the salt well, would it not cure it? I acknowledged it might, but 'where is the good water to come from? my heart produces only salt water.' At last I told him and his friends that I would go home and try their experiment with a salt well near my house; this made them laugh, for they saw my intended application. On finding that the conversation was going to turn in other directions, I told them plainly that I knew a way of remission of sins: and then unfolded Christ to them, dying on the cross to suffer our punishment and to pay our debt. After talking on this subject some time, I left three or four tracts with them and came away." (Pp. 212–214.)—*Memoirs of Rev. H. W. Fox.*

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"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child; but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a youad heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9–tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co, about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates:

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C. Brownell, D.D., L. L., Hartford, Ct; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE "Mutual Benefit Life Insurance Co."

August 11, 1850.

Balance January 1st, 1850			$935,994 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850		$281,808 20	
" " interest " "		29,581 36	
			311,389 56
Paid losses, expenses, and for purchased policies	$81,581 75		
Paid on dividends, 1847 and 1848, and interest do	39,834 69	—124,416 44—	186,973 12
Nett accumulated fund,			1,082,618 09
ASSETS.			
Cash on hand		6,941 34	
Bonds and mortgages		375,889 45	
Real estate		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies		664,043 47	
Loans on scrip		6,015 01	
Paid at agencies, and in course of transmission		12,760 70	
			1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5ad the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

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Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Treasurer;
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John Wight, George McLaughlin
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Counselors:
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B I Haight, DD, J H Price, DD
H J Whitehouse, DD, Gregory T Bedell
Charles H Halsey, Benjamin Evans

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,

EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

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